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Historic sketch of the  
Reformed Church in North ...









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X HISTORIC SKETCH  
OF THE  
Reformed Church  
IN  
North Carolina x

BY  
A BOARD OF EDITORS UNDER  
THE CLASSIS OF NORTH CAROLINA.

WITH AN INTRODUCTION BY  
THE LATE GEO. WM. WELKER, D.D.

PHILADELPHIA, PA.:  
Publication Board of the Reformed Church in the United States.

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## DEDICATION.

TO THE LOVING MEMORY OF OUR DECEASED BRETHREN IN THE  
MINISTRY AND LAITY, PIONEERS OF THE REFORMED CHURCH  
IN THE SOUTHLAND, WHOSE LIVES AND SERVICE  
MAKE THIS RECORD POSSIBLE, THIS HISTORY  
IS AFFECTIONATELY DEDICATED.

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## Preface.

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NO history of North Carolina, adequately setting forth her political, social, religious and industrial career, and her vast material resources, has yet been written. The various religious organizations have each made valuable contributions for such a work in their several denominational histories. These sketches are intended to add to these contributions, as well as to acquaint our own people with the lives and deeds of their ancestors. The Classis of North Carolina has for many years moved in this matter, and at her annual sessions at High Point, May 4, 1904, she resolved to commit the work to a committee, with Rev. Jacob C. Clapp, D.D., as editor-in-chief; Rev. Jacob C. Leonard, D.D., assistant, and Rev. John A. Foil, Ph.D., Rev. Paul Barringer, D.D., Rev. Calvin B. Heller, A.M., and Rev. Joseph L. Murphy, D.D., associate editors, and Rev. William B. Duttera, Ph.D., business manager. Further, it was resolved that all moneys accruing from the sale of the book, above the cost of publishing, shall be placed in the hands of the treasurer of Classis, and shall be used to assist mission charges within the bounds of Classis. The following pages are the fruit of this committee's efforts, assisted by the pastors of the various charges. It is peculiarly appropriate that an extract from Rev. Dr. G. William

Welker's account of "Early German Reformed Settlers in North Carolina," Vol. VIII., p. 727, Colonial Records of North Carolina, should introduce this work. Rev. Dr. Welker did more than all other men had done to rescue from oblivion the existence, piety and heroism of a people most worthy to live in the minds of coming generations. It is also equally appropriate that the book be dedicated to the pioneer preachers and laymen, to whose faith, zeal and constancy we are indebted for the founding and perpetuation in this wilderness of the "New World," those altars on which has been kept burning the fire of the Reformation for one hundred and fifty years.

—THE EDITORS.



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# Historic Sketch of the Reformed Church in North Carolina.

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## CHAPTER I.

### EARLY GERMAN REFORMED SETTLEMENTS IN NORTH CAROLINA.

BY REV. G. WILLIAM WELKER, D.D.

(THE GERMANS IN NORTH CAROLINA.—From the "Colonial Records of  
North Carolina.")

IT has been the misfortune of the Germans who at an early date settled in North Carolina, not to have an historian at a time when it was yet possible to collect the facts relating to their immigration into this colony. Records there are few, and only such as may be found in patents and deeds for land, in the Department of State at Raleigh, and in the several oldest county records where they located their homes. It seems as if they never supposed that it would be of any interest to any of their posterity, or the general public of the State, to know who they were, whence they came or what part they had in laying the foundation for the future character and greatness of the State. Even the records of their several churches are so scant and imperfect, or by neglect have been lost, to a degree that they afford but little material at this time



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from which to collect any satisfactory account of their origin, or the names of those who were astir in this work. Most that now can be ascertained is gleaned from the lingering tradition that still hovers about the old houses of worship and over the graves of the venerable dead who in the wilderness reared these monuments to God and their faith. To the work of collecting facts and dates years have been given with only limited success. All diligence has been given as to the correctness of the statements, and traditions have been compared to get the truth, yet it is possible some errors may be found in this record of a people whose character and work should be rescued from oblivion.

The German immigration to America grew out of the fearful results of the thirty-years war, that had desolated their native land and made existence there intolerable. After this came the French invasion of the Rhine territory. By this the grand home of the Palatines, who were Protestants, was made a homeless waste. For these sufferers the new world opened up an asylum. William Penn gave the heartiest and freest invitation to his colony. Queen Anne, of England, offered a refuge and means of succor. Thousands left their native land by way of England to reach a home in the wilderness. Most of these were aided to reach the colony of Pennsylvania, which, for a time, seemed to become largely Germanized. Among them were also Huguenots (French Protestants), who, on the revocation of the edict of Nantes, had fled to Germany, and now came with their co-religionists to America.

This influx of Germans, Swiss and French into Pennsylvania began about 1707. Many had come over previous to this, and as early as 1682. During the period from 1725 to 1775 the archives of the colony of Pennsylvania record the names of more than 30,000 males over the age of sixteen who landed at the port of Philadelphia. It is from this colony that the German immigrants to North Carolina, to a great extent, came. A colony of Palatines and Swiss founded New Berne, in 1710, whose history may be had in any North Carolina history. We shall confine ourselves to the immigrants from the colony of Pennsylvania to the Carolinas. The most valuable lands in Pennsylvania east of the Alleghenies were taken up. The Proprietors of Carolina offered very advantageous terms to settlers. The resources of salubrious climate and unrivaled fertility of soil, that made it a very paradise, soon attracted these industrious people hither. At this time one-third of the population of the province of Pennsylvania were Germans. Their overflow into North Carolina was so profuse that in 1785 the Germans from Pennsylvania alone numbered upward of 15,000. Of the 30,000 names given in the State Archives of Pennsylvania, a very large number can be found to-day among the Germans of North Carolina, and one who goes from the region populated by Germans in North Carolina to Eastern Pennsylvania will find almost every familiar name in the counties of Berks, Schuylkill, Northampton, Lebanon, Dauphin, etc., in that State.

The territory in which the Germans settled in North

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Carolina was largely that which is now embraced in the counties of Alamance, Guilford, Randolph, Davidson, Forsyth, Stokes, Rowan, Cabarrus, Stanly, Lincoln, Gaston, Catawba and Burke. Pennsylvania certainly contributed, in her German and Scotch-Irish emigrants, a valuable population to this colony. They were a widely different people from those that Germany now sends to our large cities. Morse, in his "American Universal Geography," in the edition of 1789, in speaking of the Germans of Pennsylvania, says: "The Germans compose about one-quarter of the inhabitants of Pennsylvania. They are most numerous in the northern part of the city of Philadelphia, and in the counties of Philadelphia, Montgomery, Bucks, Dauphin, Lancaster, York and Northampton. They consist of Lutherans (who are the most numerous sect), Calvinists or Reformed, Moravians, Catholics, Mennonites, Tunkers and Zwingfelters, who are a species of Quakers. These are all distinguished for their temperance, industry and economy. The Germans have usually about a fourth of the members of the Assembly, and some of them have arisen to the first honors of the State and now fill a number of the higher offices. Pennsylvania is much obliged to the Germans for improvements in agriculture." Rupp quotes Governor Thomas as saying: "This Province has been for some years the asylum of distressed Protestants of the Palatinate and other parts of Germany, and I believe it may with truth be said that the present flourishing condition of it is, in a great measure, owing to the industry of these people; it is not

altogether the goodness of the soil, but the number and industry of the people that make a flourishing country." These are the people who have given a valuable population to the several counties named, and to this day the characteristics of their ancestors are still found in their descendants.

It could be asked, why is it that such valuable citizens should make so little show in the affairs of the State? One reason is given above—their unobtrusive character, their devotion to agriculture, their industry in making a home. Their ambition did not lie in the direction of public affairs. The ambition to lead, to rule, to mingle in the conflicts of politics did not move in their hearts. But another cause was that they were incapacitated for such public service by their want of facility in the use of the English language, which was necessary for command in the field as well as for efficiency in civil and political offices. They were ready in those stirring times for any duty of the citizen whenever the exigency of affairs called for their services. When the Cherokee Indians rose in murderous revenge, they met the call to repel and drive them back. Even from Guilford they marched to the aid of the West in that emergency. In the war of the Regulation they were in full sympathy with those who resisted the oppression, and the Germans of Orange and Guilford were in that disastrous fight on the Alamance. Yet their common use of a language not used in the public business of the State always depressed them to subordinate positions. Those who came from Pennsylvania all came from schools and

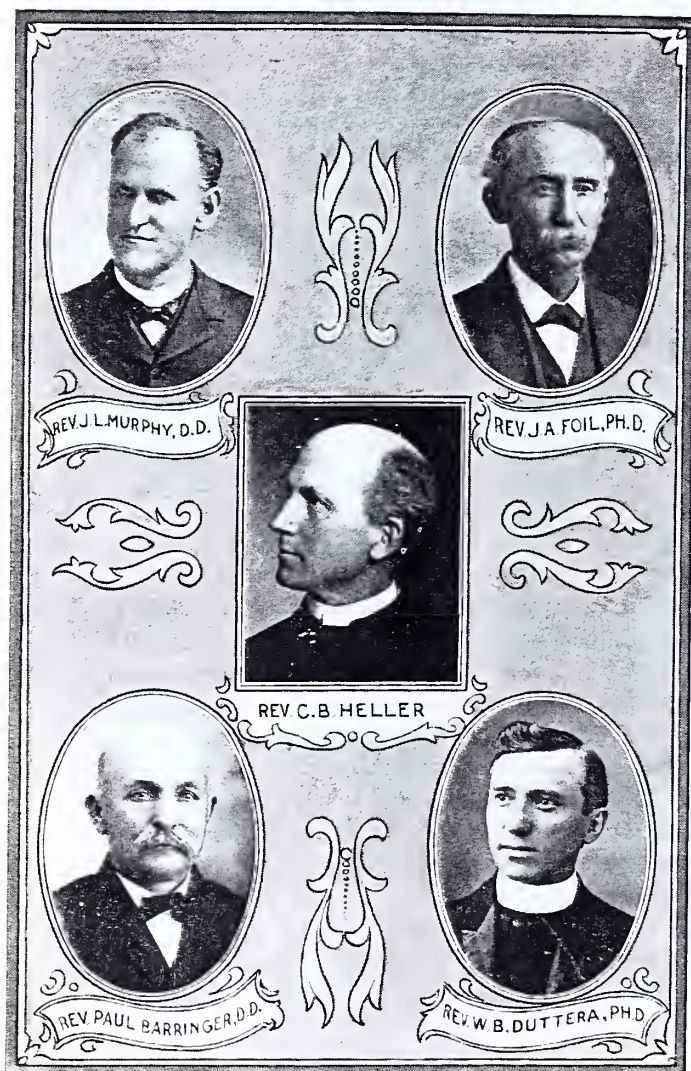
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churches where the German language was heard. Many could neither read nor speak English, or understand it when spoken by others, and even to-day, in the rural districts of those counties from which the Germans came to Carolina, they have German schools; preaching is in German. In the homes, a species of German, called "Pennsylvania Dutch," is yet spoken, and it was this the German ancestors spoke who came to Carolina, and was in the eighties used in the homes of Davidson and Rowan. Perhaps this, after all, was no heavy loss—not to be able to aspire to office and direction—but it had a serious effect to weaken the churches of German origin, by depleting them of the rising generations who were learning to speak and understand English. Nevertheless, a few Germans, before and during the war of the Revolution, were able to make themselves felt in the events happening about them: Barringer, of Mecklenberg; Forney, of Lincoln, and Cortner (Goertner), of Guilford.

From the beginning of the German settlements in North Carolina, the Reformed and Lutherans were very closely allied, and nearly all their churches were union churches, where, on alternate Sabbaths, they worshiped, and this is still the case in a number of congregations. The members of these churches were also greatly intermarried, so that passing from one communion to the other never was a difficult question. Indeed, they did not make any account of the confessional differences, and really knew no difference. In a paper before the writer, when the two confessions agree to unite in the building of a house of worship,







ASSOCIATE EDITORS AND BUSINESS MANAGER.

they give as a reason for such union that, "Since we are both united in the principal doctrines of Christianity, we find no difference between us except in name." So little account in early days was made of any difference that Boger, a student for the ministry in the Reformed Church, studied theology under Storch, a Lutheran minister. It is also known that this same Reverend Storch indoctrinated a class of catechumens in the Heidelberg Catechism (the doctrinal symbol of the Reformed Church) and confirmed them as members of that Church. Our plan is to notice the Reformed congregations organized by the German settlers, who have aided in giving North Carolina her sturdy and honest character. It may be proper to say that, in the title deeds for church property, the Reformed Church is known as the "Calvin Church"—"German Presbyterian Church"—as the "Reformed Evangelical Church," as "Dutch Presbyterian" and "Calvinist Congregation." These Reformed churches were composed of members of the Reformed Church in Switzerland, Germany and France, who dissented from Luther's doctrine on the Lord's Supper, and were followers of Zwingli and Calvin on this point of severance, and held to the Presbyterial (not Presbyterian) form of government in the church. Their doctrinal symbol is the Catechism of Heidelberg. That these Swiss, Palatines and Huguenots were ardently and intelligently attached to their faith and religious customs, admits of no doubt. There can yet be found in old Reformed families the Bibles, catechisms, hymn-books, prayer-books and sermons that bear the imprint

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of publishers in the Fatherland, as also Sauers, of Germantown, who so long was the only printer of German books in this country. The early German settlers in North Carolina not only brought their religious books with them, but they had scarcely reared a log cabin and cleared a few acres of land, when there was built in some accessible place a school-house, that also served as a place of worship. After better days, a more comfortable house of worship was reared, but hard by it the school-house still held its place, where the children and youth were by the school-master (that ever essential character in every German community) taught the rudiments of education in German, the Fatherland tongue. In those early days, this people were better supplied with school teachers than with ministers of the Gospel. In many cases the teacher did duty also as a minister. The immigrants from Pennsylvania, in few cases, if any, brought their ministers with them, for such was the paucity of German ministers in Pennsylvania that none could be spared as missionaries from the pressing needs of the home field. In this case, those sturdy people were wont to meet in their places of worship on the Sabbath, when, after joining in one of those grand and inspiring German melodies, some more gifted one led them in prayer, then the school teacher read a sermon, selected from those of some eminent divine of their faith of Colonial or Fatherland fame. The great scarcity of ministers among the Germans of North Carolina was a great source of anxiety to them, for they placed great value upon the sacrament of

baptism for their children and on the Lord's Supper as a sanctifying means of grace for themselves. This opened the way for adventurers and impostors among them, and no doubt such turned up among them in those early days to preach, catechise and administer the ordinances. The Reformed Church in North Carolina, so few and so distant from their co-religionists, were much neglected in this respect. Time and again they sent deputations to the Synod in Pennsylvania, but it was only to get temporary aid. However, in all these days, and during the war of the Revolution, they preserved their identity and maintained their organization until they were received as an organized body by the Synod of the Reformed Church in the United States, under the title of the "Classis of North Carolina."

In the civil and political history of North Carolina, for reasons already given, the Germans have not been prominent in the past, and are only now looking up in this respect, as the entire German population have outgrown the use of the German tongue—in their pulpits no longer is it heard, nor have they German schools. With their use of the English language they are taking a more important part in the affairs of the State. Nothing better shows the character and patriotism of the Germans of the Reformed Church than their conduct when the rally to arms was made by the Continental Congress. In all the colonies, a full proportion of this people swelled the ranks of the patriot army. There were but few who, from a sense of mistaken loyalty, refused adhesion to the patriot



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cause. This spirit of liberty was characteristic with those Germans, who, in Switzerland, the Palatinate or in France, had suffered for conscience sake, wherever they settled in the new world. The instinct of freedom was an inheritance with them. It was the teachings which those German immigrants to North Carolina had heard from their ministers ere they left their homes in Pennsylvania. There were German regiments in the Continental army. Baron Steuben was an elder in the Reformed Church in Nassau Street, New York. Of the Reformed ministers, Weikel, of Boehm's Church, in Montgomery County; Weyberg and Schlatter, of Philadelphia; Helfenstein, of Lancaster; Hendel, of Lyken's Valley, were ardent patriots; they led and taught their congregations. Some were watched and imprisoned for their outspoken love of liberty and the cause of rebellion. General Washington made his home with Dr. Herman, the Reformed pastor in Germantown, Pennsylvania, for several months while his army lay in that vicinity. When General Montgomery fell at Quebec, and the friends of freedom were filled with profound sorrow for his loss, and divided sentiment in the Quaker city made it difficult to find a suitable place, the new and beautiful Race Street Reformed (German) Church was opened to Dr. William Smith to pronounce an eulogy on his life and services. When General Washington was elected President of the United States, the Reformed Coetus (Synod), the highest judicatory of that Church in the country, passed resolutions congratulating him on the event, at their annual meeting in

Philadelphia, in 1789, and a copy being sent to him, the General replied, expressing his great gratification at this expression of good will, and invoked on it the most earnest wishes for the prosperity of the Reformed Church. It could not be that citizens who had been trained under such ministers, who had imbibed such sentiments, would not, when transferred under the liberty-loving influence of North Carolina, be found true to their ancestry, and the brethren of a common faith. A people that had forsaken all and fled to the wilderness, with the hope to enjoy freedom to worship God, could not be made the creatures of tyrannical government such as that of George III. of England.

At this date, the descendants of these men are asserting themselves in all the walks of life in their native State. The thousands of this race are to-day scattered south and west over this great country, and wherever they go, their honesty, industry, law-abiding character tell on the character of the community. Here at home, too, their names are found now among the alumni of the university and our colleges. Among those who represent the State in the Congress of the United States and in the Legislature of the State, quite a number whose descent is from these German immigrants may be found. In the roll of the Confederate army, too, were thousands of these sons of the Germans, and among them were those who by bravery rose to eminence as Generals, as Hoke, Ramseur and others.

Of these Reformed Churches in North Carolina we propose to gather what we can of the founders and their history.

## CHAPTER II.

### PRIOR TO THE ORGANIZATION OF CLASSIS.

THE first immigration of the Reformed people to North Carolina from the Old World of which we have any account was that of the French Protestants who fled from persecution in their own country. They first came to Virginia, and then down into the Pamlico section of North Carolina, and located at Bath in 1690. Bath was the first town in North Carolina, but it never amounted to much, though the Legislature met there several times. These people did not have a minister with them, and no congregation was organized. They were members of the Reformed Church of France.

In 1710 Christopher Graffenreid led a colony of Palatines and Swiss to Carolina. He purchased from the Lords Proprietors a large tract of land on the Neuse River. Under the feudal constitution of the time he was made Landgrave of Carolina, and hence is known in history as Baron de Graffenreid. The town which he founded he called New Berne, in honor of Berne in Switzerland. Graffenreid was not educated for the ministry, but he was licensed by the Bishop of London to read the service to the colonists. The colony, unfortunately, came to grief through the treachery of the Indians. The town was sacked, a large number of the colonists were cruelly murdered,

and Graffenreid himself barely escaped with his life, under circumstances that made it impossible for him to remain in comfort at New Berne. He finally made his way back to Switzerland, where he died in 1743. The remnants of this colony went into the Presbyterian Church, and so were lost to the Reformed Church.

The Reformed Church in South Carolina has a history. There are now no Reformed congregations in that State, save one in Charleston; but the time was when there were many German Reformed people and several congregations. Why are there none now? The old answer is in point: "The harvest is plentiful, but the laborers are few." The county or province of Saxe-Gotha, S. C., was settled by German and Swiss immigrants in 1737. It is a hundred miles or more inland from Charleston. The district is now called Lexington County. These settlers were nearly all members of the German Reformed and Swiss Reformed Church. Their first pastor was Rev. Christian Theus, a Swiss. He came in the first company of immigrants, or soon afterwards. He was educated for the ministry, his education having been finished before he came to America. But he had not yet been ordained to the ministry, and his name is given as a "candidatus theologicæ." He was ordained by the English Presbyterians, in 1739, as a German Reformed minister, and in that same year he began his work as pastor of the Reformed and Lutherans in Saxe-Gotha.

Mr. Theus had a fine education, and his learning and piety were highly spoken of. He was a friend of the

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Rev. Dr. Muhlenberg, of the Lutheran Church, and entertained him several times on his visits to South Carolina. Dr. Muhlenberg obtained from Mr. Theus the promise of a written account of the German churches which he served in Saxe-Gotha. The Rev. Mr. Theus was a faithful man, and no doubt did for his friend what he promised. But no such paper seems ever to have been found among Dr. Muhlenberg's possessions; at least, it has never been published or quoted from. It will be a valuable contribution to history if it is yet found. Mr. Theus had many thrilling experiences in those early times of primitive life. One of the things that gave him much sorrow and anxiety was the wild theory, which has been denominated the "Weber Heresy." Jacob Weber claimed to be God and Peter Smith claimed to be Christ. At one of those wild meetings which Mr. Theus attended, he took an open stand against the wickedness. The followers of the fanatics were determined to put him to death, either by hanging or drowning. But Mr. Theus fled to the river and jumped into a boat there, and had a negro to row him across to the other side.

Services were held in temporary places of worship in the first years of the work of Rev. Christian Theus. But in 1744 one of his influential members, John Jacob Reimenspurger, under a threat that the German settlers would remove to Pennsylvania if something was not done to help them, obtained from the government five hundred pounds sterling towards the building of a Reformed Church. The name of this Reformed Church was St. John's, and its location was a few miles below the junction of the Broad and



Saluda Rivers, near the spot where the grave of Mr. Theus is still known to be. The church seems to have been destroyed in the Revolutionary war, and was likely not rebuilt, as it is not mentioned in the general act of incorporation in 1788. This was not the only church that Mr. Theus served, for there were many other places of worship among the Reformed and Lutherans of Saxe-Gotha. Six of the churches served by him were still in existence in 1831, when the Classis of North Carolina was organized, and reported to that body. His labors also extended far beyond the limits of Saxe-Gotha into other parts of South Carolina and North Carolina, though he was really pastor only in Saxe-Gotha.

The date of the death of Rev. Christian Theus is not known, but his grave is pointed out eight miles from Columbia. No other graves are marked, but it is likely this was originally a cemetery near one of the defunct churches served by him. Many years ago a stone was erected over the grave by Mr. Abraham Geiger. This is very fortunate, for otherwise even the place of burial of this faithful Reformed preacher would not be known. And, in fact, unless another stone is soon erected on the spot, the place will be lost sight of, for the present stone sadly shows the marks of time, standing as it does in an open cotton field on a plantation. The stone contains these sentences: "This stone points out where the remains of the Rev. Christian Theus lie. This faithful divine labored through a long life as a faithful servant in his Master's vineyard, and the reward which he received from

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many for his labors was ingratitude." He was still living in 1789, as he attended the meeting of the "Corpus Evangelicum" that year. After that date, we have no further information concerning him.

Rev. Christian Theus was a great and good man, and was the first minister among the Swiss and Germans of Carolina. If there had been formed a "Coe-tus," covering the Carolinas and Georgia, in those early years, similar to that in Pennsylvania, the Reformed Church would now have a different history to write of its work and people in the South. A few faithful men, such as Theus, Froelich, Martin, Dupert, Suther, Penager, Zubly, Schneider, Bithahn, Loretz, stood alone for years and did their work well. But in South Carolina and Georgia they had no successors. But the labors of Mr. Theus were not in vain. He fostered the weak German churches in North Carolina and held them together until permanent ministers came and located there. The Classis of North Carolina does well, even at this late date, to pay tribute to Rev. Christian Theus, whose labors in those early years prepared the way for future success.

The German immigration was at high tide from 1745 to 1755. These people were members of the Reformed, Lutheran and Moravian Churches. They settled in the most fertile sections of North and South Carolina. They were not slow to gather the people into congregations. Often the Reformed and Lutherans built union churches, a few of which are still found. The greatest problem of all was to secure ministers. Rev. Christian Theus, who began to preach in South

Carolina as early as 1739, made missionary tours through the German settlements in North Carolina from 1745 to 1760, and likely even later than that. The Rev. Mr. Martin, a Swiss Reformed minister, preached to the congregations from 1759 to 1764. He was followed in the latter year by the Rev. Mr. Dupert, a Huguenot minister. In the interval of these years, the Rev. Mr. Schwum, a German Reformed minister, preached to the several congregations.

Rev. Samuel Suther began to preach in North Carolina in June, 1768. He located in Mecklenburg County, which was formed in 1762, and included a large section of the State along the South Carolina border. In 1792, Cabarrus County was formed. The churches which were then in Mecklenburg County were within the present limits of Cabarrus County. Mr. Suther continued to reside in Mecklenburg County from 1768 until October 25, 1771, when he removed to the eastern section of Reformed Churches, at the time including Orange and Guilford Counties. Orange County was formed in 1751, and included then Guilford County. Guilford County was formed in 1770. Mr. Suther retained his residence here until January 7, 1782, when he again removed to the central section of congregations. Here he remained four years, until 1786. In 1786, he removed to the Reformed Churches in the upper part of South Carolina. Here he died, September 28, 1788, aged 66 years, 4 months and 10 days.

Father Suther was an indefatigable worker. To him is due largely the credit of thoroughly organizing

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most of the congregations still in existence at the formation of the Classis of North Carolina in 1831. At first, several of the congregations worshiped in private houses and brush arbors. There had already been built some substantial log houses when he came. He exerted himself to build houses of worship for all the congregations. Feeling the need of money for this purpose, in 1784, in company with George Gurtner, Esq., he made a trip to Pennsylvania to collect funds to assist in building churches.

Mr. Suther's parish consisted of that large section of the State now covered by the counties of Alamance, Guilford, Davidson, Rowan, Cabarrus and Stanly. He organized several congregations in this section, and preached to them all statedly.

Mr. Suther took a prominent part in the affairs of the State. His residence in North Carolina covered the Revolutionary war period. He is the "Dutch Minister" mentioned by Governor Tryon. Mr. Suther was an intense patriot, and preached this doctrine among his people. As a consequence, nearly all his people were patriots, though many Germans of other denominations were Tories.

Rev. Christian Theus located in the Congaree section of South Carolina. He was ordained in 1739 by the English Presbyterians, in the absence of an organized body of the Reformed Church clothed with that authority. In that large territory he labored for many years, preaching to the Reformed people and also to the Lutherans in the long periods when they were unable to secure pastors. The Rev. Mr. Suther also preached

for the Lutherans until 1773, when the first Lutheran pastor (Rev. Adolph Nussman) came to North Carolina. The parish of Rev. Theus was certainly very extensive. While he labored mostly in South Carolina, he found time to visit his destitute brethren in North Carolina, in order to baptize the children, catechize the youth, administer the communion and preach the Gospel. He was sincerely devoted to the Reformed Church, and it was likely through his influence that Rev. Samuel Suther went to South Carolina, in 1786. But at the same time, he was broad in his sympathies, and readily endorsed the union movement, known as the "Corpus Evangelicorum." Mr. Theus and Rev. Carl Froelich were the Reformed ministers who went into that organization, which, however, did not succeed.

Rev. John William Pythan (often written Bithahn) had an unfortunate career prior to his coming to North Carolina, having been deposed from the ministry by the Coetus (Synod) of Pennsylvania, in 1771. Subsequently he gave up his immoralities and preached acceptably in North and South Carolina. The date of his coming to North Carolina is not definitely known, though he preached in the Lincoln County churches before Rev. Andrew Loretz came, in 1786. He located finally in Guilford County and preached to the congregations there and also to those in Rowan (including Davidson) until his death. He had been a pastor in Europe prior to his coming to America, in 1769. He was a bright, intelligent man and an eloquent preacher. He was the successor of Suther in the eastern section,

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and seems to have given satisfaction. His death occurred on a Sunday after he had preached a sermon at the Clapp's Church, which was remembered long years afterwards by those who heard it. His body was buried at Clapp's Church (Brick), in Guilford County.

Rev. Samuel Suther changed his residence from North Carolina in 1786. Rev. Andrew Loretz was the next minister who deserves the title "pastor of all the churches." In times of their vacancy, he supplied all the Reformed churches in North Carolina through many years, and he also preached in South Carolina after the death of Mr. Suther. Mr. Loretz was the son of Rev. Andrew Loretz, who was, for a short time, a pastor in Pennsylvania. He was born in Chur, Switzerland, and came to America in 1784. He came to North Carolina in 1786 and located in the western section of the Church, which, up to this time, had been more sadly neglected than the other churches. For twenty-five years he was a faithful minister of the Word. In addition to his work in this State, he visited the destitute congregations in South Carolina four times a year. The latter churches had no regular pastors after the death of Theus and Suther. In 1827 all those churches had been lost except those in Lexington and Newberry districts. The report of a committee to Synod that year, at York, Pennsylvania, on the southern section of the Reformed Church makes the following statements concerning those churches: "The only fragments of congregations belonging to our Church in South Carolina of which we have any



knowledge are found in the 'Dutch Forks,' formed by the Saluda and Broad Rivers. This Forks was originally settled by Germans, and almost exclusively of the Reformed Church. Immediately after the Revolutionary war there were numerous flourishing congregations. They were attended by two ministers about fifteen or eighteen years, when they were removed by death. Unable to procure a pastor, they solicited the occasional labors of the Rev. Loretz, of Lincolnton, North Carolina, who visited them four times a year catechized the children and administered the Lord's Supper. Thus the Church was externally kept together about twelve years. After the death of Loretz, they were entirely destitute for many years."

But the large field was entirely too extensive for one man to cultivate. Father Loretz was a faithful man. He and Suther and Schneider and Bithahn built well upon the foundation of the Church already laid in North Carolina. Mr. Loretz had a polished education, being well acquainted with the Latin, French and German languages, and spoke each fluently. He was a strong preacher and a good organizer. Many admirers said of him that he was "one of the best pulpit orators in the Carolinas." His name is still held sacred by the descendants of those to whom he ministered in holy things. He died on a Sabbath evening in 1812, after having preached at St. Paul's Church. He lies buried in the graveyard at Daniel's Church, in Lincoln County. His works do follow him.

The Rev. Mr. Schneider came to North Carolina in

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1787. His labors were given primarily to the congregations in Rowan county (now Davidson), on Abbott's creek. He organized Beck's Church in 1787, after preaching in that community in private houses and brush arbors in the groves. His work was quite effective and resulted in gathering the Reformed people scattered over a wide section into four reasonably strong congregations. Up to 1787, Leonard's Church was the only organized Reformed Church in Rowan County east of the Yadkin River. When Mr. Schneider became pastor, he established churches at Beck's, Sower's and Fredericktown (now Bethany). He also extended his labors into other sections of the North Carolina churches.

Samuel Weyberg came to North Carolina the first time as a theological student, in the year 1791. He had first studied law in Philadelphia, but in 1790, on the death of his father, who was the pastor of the old Race Street Church in that city, he gave up law for theology, and studied under the direction of Revs. Wack and Herman. On this first trip, he visited the German Reformed settlements in North Carolina, and preached to the several congregations. He then returned to Philadelphia, and was regularly licensed and ordained, either the latter part of 1792 or early in 1793. In 1793, he came south a second time. Rev. Andrew Loretz was then the only resident minister in North Carolina (unless Mr. Bithahn was still living), and Mr. Weyberg was a valuable accession to the churches. For ten years he preached regularly in the congregations of the Reformed Church, particularly those in

Cabarrus and Rowan Counties (including Davidson). He was a strong preacher and a diligent pastor. He rode miles hunting the Reformed families in a wide section of country. He was greatly loved by the wide circle of members to whom he broke the Bread of Life. About the year 1800 there began to be a feverish excitement among the people of Mr. Weyberg's congregations to emigrate to the region beyond the Mississippi River. Large inducements to settlers were held out by the governments of France and Spain. Several of the Reformed people in the congregations of Mr. Weyberg went west under this influence and entered large tracts of fertile lands. In 1803, France sold the great Louisiana Territory to the United States, and this further stimulated immigration into that inviting new country. But these people who had been accustomed to having worship conducted by ministers of their own faith sadly missed their former pastors. In 1803 Mr. George F. Bollinger came all the way back to North Carolina to present in person a call to Rev. Samuel Weyberg to serve Reformed people in Louisiana. The call was signed by Mr. Bollinger and many other substantial men who had been members of the Reformed Church in North Carolina. Mr. Bollinger was a man of influence, being a member of the State Legislature. Mr. Weyberg loved the people among whom he labored in North Carolina, and he felt that he owed them a duty. At the same time he sympathized with those in the far Southwest, who so sadly needed the Gospel. It was no easy matter to decide whether to leave his adopted home and find a

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new one several hundreds of miles away. But at last he had to decide, after long and careful deliberation, and his decision was to go. North Carolina thus furnished the first Reformed missionary to the great West. Rev. Samuel Weyberg preached the first Protestant sermon ever preached west of the "Father of Waters."

But his departure was a sad loss to the congregations in North Carolina. This servant of God died June 18, 1833, from the dreadful scourge of cholera. His people in the West were left without a pastor till 1841. In the interval, they made strong appeals (notably in 1835 and 1841) to the churches in North Carolina to send them ministers. But, unfortunately, the requests could not be granted, because they themselves were so sadly in need of more ministers.

The parents of Rev. John Jacob Larose came to America about 1740, or before that date. He was a soldier in the Revolutionary war, and was in the battle of Trenton. In the summer of 1777 he came to North Carolina, and located in Guilford County, where he followed his trade of tailoring. In his home he studied the Bible and religious books, preparatory to the Gospel ministry. He also received some instruction from a Presbyterian minister. He was licensed by the Presbyterian Church in 1795. He preached to several congregations in Guilford and Orange Counties, and in other parts of the State where there were vacancies, until September, 1804, when he went to Ohio.

In 1797, a petition was sent up from Ritschland, Steiner's and Grace Churches, in the eastern section,

for a faithful minister. These were likely some of the congregations formerly served by Rev. John W. Pythan. The Synod could not grant the request, but resolved that the matter should be attended to as soon as possible. The same year, Synod was asked by the congregation at Second Creek, Rowan County, to take up a collection for them and also to send them a minister. The Second Creek Church was at that time engaged in building a new house of worship, to take the place of the old log church. The new church was a handsome stone structure, ever since popularly called the "Lower Stone Church." Synod declined to take up the collection, but promised to send them a minister as soon as practicable.

Jacob Christman, a young North Carolinian, was received under the care of Synod in 1794, as a student for the ministry. When Synod met in Lancaster, Pennsylvania, in 1798, six congregations in North Carolina petitioned that body to ordain Mr. Christman as their minister. He was examined by Revs. Messrs. Gobrecht, Wack and Runkel. The examination being satisfactory, he was ordained, May 1, 1798. Mr. Christman was one of the students trained by Rev. Samuel Weyberg, while he was pastor in North Carolina. He labored in the State until 1803, when he removed to Ohio, being the first Reformed minister in that State. Though the Reformed Church in North Carolina was so sadly in need of ministers herself, yet she gave the pioneer Reformed missionaries both to Ohio, where she sent Rev. Jacob Christman, and to the region beyond the Mississippi River, whither she sent Rev. Samuel Weyberg.

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There were too many congregations in Orange, Guilford and Randolph Counties for Rev. John J. Larose to serve alone; besides, he was only a licentiate. Some of those congregations, already in 1797, had overtured Synod for a minister, but there was no one available to be sent. The needs became greater and greater. Rev. Andrew Loretz was serving the churches over a wide extent of country in Lincoln County. Besides he had to visit the destitute congregations in South Carolina. Since the coming of Weyberg and Christman to the Yadkin River and Abbott's Creek sections of the Church, it is true he was relieved of much extra work, but it was a long distance to the eastern group of churches. Revs. Weyberg and Christman had their hands full in serving the congregations in the territory at present covered by the counties of Stanly, Cabarrus, Rowan, Davie and Davidson, and hence they could give only occasional visits to the vacant churches. Accordingly, again in 1802, these congregations asked Synod to place Mr. Henry Dieffenbach, then a catechist in Virginia, in a "position to serve them in all circumstances as a German Reformed minister." They wanted a man among them who could perform all ministerial acts. The Synod met that year in Philadelphia. Mr. Dieffenbach, in response to this request, was licensed and ordained, May 18, 1802, the committee on ordination being Revs. Wagner, Wack and Runkel. He at once located in the eastern group of churches, and after the departure of Revs. Weyberg and Christman, he and Rev. Andrew Loretz, together with Rev. George Boger,



supplied the churches formerly served by those ministers. In 1805, his health having failed, he asked Synod to permit him to resign his work. But the Synod requested him to delay pressing his resignation for two years yet, on account of the urgent need of ministers in North Carolina. The exact date when he left the State is not known, but it must have been before 1813, for in that year four of the congregations which he had regularly served petitioned Synod for a minister. Or possibly his health continued impaired, rendering him unable to discharge his ministerial duties. Sometime during this period of ill health he went to Pennsylvania, and later to Ohio, where he suddenly and mysteriously disappeared in 1838. He left home to take a walk of two miles, and was never heard of again. It is supposed that he was murdered and his body concealed.

The departure of Rev. Mr. Dieffenbach and the death of Rev. Andrew Loretz, in 1812, left Rev. George Boger the only ordained Reformed minister in North Carolina. There were elders in many congregations who conducted services and held prayer-meetings. There were also school teachers who were pressed into service to read printed sermons and prayers. Thus the congregations were held together.

George Boger was a native of North Carolina, and studied theology under the direction of Revs. Samuel Weyberg and Andrew Loretz. He was ordained March 6, 1802, by Rev. Andrew Loretz, at Savitz's Church. He lived in the community of his birth all his life, where he died, June 19, 1865, in his eighty-

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third year. After the departure of Revs. Weyberg and Christman, in 1803, he took charge of the group of churches served by them, and he ministered to them regularly for twenty-seven years. He also extended his labors into other counties and into South Carolina. Mr. Boger was succeeded in 1830 by Rev. Daniel B. Lerch. Following is the autobiography of the Rev. Mr. Boger:

"In the name of God, Amen. To God be glory.

### GEORGE BOGER—HIS BIOGRAPHY.

"In the year 1782, December 15th, George Boger was born and baptized by Rev. Suther. The sponsors were George Goodman and Rosina Foil, unmarried. I was brought up in Cabarrus County, North Carolina (then Mecklenburg County). My father's name was Jacob, and was born and reared in Maxidonee (Maxataney) Township, Pennsylvania. My mother was a Loeffler, of the same State and county. After their marriage, they betook themselves to North Carolina and settled on so-called Buffalo Creek. There went I some months to a German school, when seven or eight years old. The schoolmaster's name was Joseph Hentzler. When nine years old, I went to school again, to Martin Schlump, and when eleven years old I went again six months to a German school, to Joseph Hentzler. When fourteen or fifteen years of age I went to English school four months, to John Yeoman. And when I had attained to sixteen years, three months and one-half my father sent me to religious instruction to Rev. Samuel Weyberg. After six weeks,

on the twelfth of May, 1799 (Whit Sunday), I received the Lord's Supper, and was received as a member into the Evangelical Reformed congregation. Some weeks after, I felt a desire to study for the ministry, and it seemed to me no other way than I must preach, and I believed I had a personal call of God to the holy office of the ministry.

"When I announced this to Mr. Weyberg, he at once assisted me and I was his student. After I had studied seven months and three days, then I for the first time preached, at which time I was seventeen years and four months old. I was one year a student under Rev. Weyberg, and God favored and blessed my undertakings. After Mr. Weyberg and I parted, which occurred December, 1800, I returned to my parents, and at times served three to four congregations. In October, 1801, I betook myself to Rev. Storch (Lutheran minister), and was several months under his tuition. After that, in April, 1802, I went to the Rev. Andrew Loretz, in Lincoln County, and was under his tuition something over ten months. He ordained me March the 6th, 1803, at Savitz Church, Rowan County, ten miles from Salisbury, and so, in the name of the Holy Trinity, was I ordained as a Reformed minister, and received permission to administer the Holy Sacrament, so that the Triune God would favor and bless me, and all my labors and undertakings be blessed.

"The persons who petitioned Pastor Loretz to ordain me are the following, viz.: William Schmetter, John Shuman, Michael Peeler, Joseph Correll, Christopher

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Loefler, Henry Barringer, Adam Correll, Christian Shuman, Nicholas Shuping, Ludwig Bieber, Jacob Meisenheimer, Henry Casper, Chirstopher Lyerly, Jacob Reide and Frederick Seibert.

"And when ordained, I was twenty years, two months, two weeks and four days old. O, Almighty, bless and protect me—grant me a full measure of Thy Holy Spirit, so that I may discharge my holy calling acceptably. O Jesus, let Thy light shine upon me, and give me strength that I may preach Thy Word with understanding, power and boldness. O Holy Spirit, lead me, give me strength in weakness, and bestow Thy blessing upon my labors, and Thy name shall receive the praise in a world without end. Amen."

From a minute diary kept by Mr. Boger, we learn that during the several years he was engaged in his studies before his ordination, he was wont to supply, at irregular intervals, the churches of Cold Water, Crooked Creek, Rocky River, Savitz, Lingle's and Bear Creek. Yet in the year 1800 he assisted in all the labors incident to a common farm-hand on his father's farm. After his ordination, he had charge of the Reformed Churches in that region until he was relieved, in part, by the Rev. Daniel B. Lerch, in the autumn of 1830. The increasing demand for preaching in English demanded this change. Yet Mr. Boger still continued to minister, until eventually, in 1847, he gave up his loved life-long work. He died among his kindred and the people he loved and labored for,

on Monday, the 19th day of June, 1865, at the good old age of eighty-two years, five months and four days. His work sums up thus: More than thirty years pastor of from four to seven churches; baptized one thousand nine hundred and nineteen children; received six hundred and twenty-seven persons into membership with the Church; married two hundred and one couples, and preached three hundred and eight funeral sermons. Of the sermons he preached during his ministry, we find no perfect record, but they number at least one thousand six hundred and sixty-three. The life of this humble, incompletely educated pioneer minister in the Reformed Church was not an idle one, and to him doubtless the continued existence of the Church in Cabarrus, Stanly and Rowan Counties is, under God, largely due.

After the departure of the Rev. H. Dieffenbach and the death of Rev. A. Loretz, "the care of all the Churches" was too much for one man. Accordingly, when Synod met at Frederick, Maryland, in 1813, the churches in Guilford, Orange, Randolph and Lincoln Counties, and those in Rowan east of the Yadkin River, set forth in letters their sad condition on account of the want of the ordinary means of grace. Their destitute condition was feelingly portrayed. In these letters they most earnestly entreated Synod to send them ministers, or at least some one to visit them. The situation is pathetic. There would be a different story to record to-day if regular pastors could have been located in these churches. But, unfortunately, Synod did not have the ministers to send as pastors

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for these churches. But Synod did the best that could be done under the circumstances in the appointment of Rev. James R. Reily as a missionary to this region. He was given thirty dollars a month in addition to what the congregations might contribute to his support. The Synod was deeply touched by the strong appeal from the Southern churches. The Rev. Dr. Becker made an earnest address in favor of sending Mr. Reily on a missionary tour among them. When it was decided to send him, Dr. Becker proposed that Synod commend him to God. The Synod knelt in prayer and prayed the blessing of God upon Mr. Reily in his new work. He started to the South in the latter part of August, traveling on horse-back the long distance. He had at least one thrilling experience, which was also very unpleasant, on the way down. One day, having lost his way, he was overtaken by nightfall where he could find no suitable place to lodge. He stopped at a cabin where there was no one but an old woman, whose appearance was anything but prepossessing. He climbed a ladder to the attic, which was to be his sleeping-room. Not being favorably impressed with his surroundings, he took the precaution to drive his knife-blade into the door-post, so as to secure the latch. This proved to be a wise forethought. About midnight he heard two men in an undertone conversation with his hostess, who had pretended to be living alone. In a little while, they climbed up to his door and tried the latch without rapping. But the knife-blade held it secure. Then they demanded that he open the door, and in a few



minutes he told them to come in. But they at once discovered that he was ready for them, for in each hand gleamed a pistol. They fled precipitately down the ladder and hastily left the house. The design of these men was no doubt robbery, and perhaps murder.

In due time Mr. Reily reached the field in North Carolina, where he spent nearly four months preaching, catechizing, visiting and administering the Sacraments. He confirmed one hundred and sixty-nine persons and baptized one hundred and thirteen. In 1814, Mr. Reily made a favorable report of his missionary work in North Carolina. This missionary tour led to the formation of the Board of Domestic Missions.

Synod met at Womelsdorf, Pennsylvania, in 1814. Several congregations in this State sent up a statement of their need of a minister. Mr. William Hauck, a pious young man who had grown up among them and who had studied for the ministry, had been preaching to these congregations for some time. They, therefore, asked that Mr. Hauck be placed over them as a minister. He was examined by a committee and the examination was reported satisfactory. He was accorded license to preach for three years, and was instructed to report annually to Synod. Mr. Hauck attended the sessions of Synod at Carlisle, Pennsylvania, in 1818. Here he was examined for ordination by a committee. The report stated that his examination gave entire satisfaction and recommended his ordination. He was ordained on the night of September 8, 1818, by Revs. J. H. Hoffmeier, W. Hendel

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and L. Mayer. It is not known how long Mr. Hauck preached in North Carolina before he was licensed, in 1814. After his licensure, he remained in the State until 1819, when he removed to Wythe County, Virginia. In 1827, a report to Synod stated that six or eight years prior to that date the South Carolina churches had been served by him. It is probable that he left Virginia about 1821 and went to South Carolina, where he remained a short time. He came to North Carolina a second time before 1831, for in that year he was pastor of the Davidson County churches (formerly designated the congregations on Abbott's Creek in Rowan County), and was chosen the first president of the Classis of North Carolina. In 1836, he removed to the State of Missouri, where he died.

In 1815, when Synod met at Easton, Pennsylvania, William Weinell, who was licensed at that session, was commissioned as a missionary to North Carolina for the specific purpose of accepting a call to churches in this State. He was paid the monthly salary of thirty dollars allowed to other missionaries. Mr. Weinell visited the churches in North Carolina as directed by Synod. But instead of accepting a call to any of those churches, he accepted a call to Westmoreland County, Pennsylvania. Synod was not pleased with this latter action of his, and so stated in the minutes of 1816. Again in 1816 requests were sent up from different congregations in North Carolina asking that measures be taken to send ministers to them, as provided by the constitution of the Synod. The people were becoming more and more anxious.

To them it appeared that Synod was not doing all that could be done towards providing them with the means of grace. Rev. William Weinel had visited them, but he had not remained as he had been requested to do. In answer to their urgent appeals, Synod took the following action: "Resolved, that one or the other of the candidates for the ministry instructed by Rev. Samuel Helfenstein be appointed to this mission." Mr. Helfenstein was instructed to send one of these young men to North Carolina the next spring, if the funds needed for traveling expenses should be in the treasury. In 1817 it was reported that a beginning was made to send itinerant missionaries to Carolina. That same year a collection was taken, amounting to sixty-seven dollars, to pay the expenses of J. R. Reily and John Zulich on a missionary tour to North Carolina. Neither of them was, however, able to come, and they were excused by the Synod in 1818. At the same meeting of the Synod, Messrs. H. Scholl and Daniel Kieffer, theological students, were appointed to go to North Carolina, but in 1819 it was reported that neither of these men had carried out the instructions of Synod, whereupon "Synod was much displeased and ordered them to pay back the money they had received." However, Rev. H. Dieffenbach visited the North Carolina churches in the early part of the year 1818.

The latter part of the year 1818 and nearly the whole of the year 1819 witnessed the coming of two young men to the churches in the South, Revs. Jacob Scholl and John S. Ebaugh, whose labors were a great bless-

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ing to all the congregations. During many months they itinerated through all the sections of the State where were Reformed Churches, preaching the Gospel and administering the ordinances of the Church. Their labors were richly blessed, and many precious souls were brought into the kingdom of God.

The churches in North Carolina sent up another petition to the Synod of 1819. It is touching to notice these pathetic appeals for ministers year after year. During the Synodical year 1819-20 Rev. George Leidy made a missionary visit to the North Carolina Reformed Churches. At the meeting of Synod at Hagerstown, Maryland, in 1820, he gave an interesting account of this tour. "At first he visited the six congregations in Guilford, Orange and Randolph Counties. These congregations are in a very flourishing condition, and they are willing to give a minister a sufficient salary. They have been visited for the last six or eight years by several missionaries of the Synod. They expressed an earnest longing for a settled minister of the Gospel among them. He served them with preaching and instruction of the youth. In one of the congregations he confirmed thirty-six persons and celebrated the Holy Communion with one hundred and forty-nine communicants. It is a very beautiful and flourishing congregation. The number of catechumens and communicants would have been considerably larger if cold and disagreeable weather had not set in at the time. These congregations especially deserve the attention of Synod. In them a true love for religion and a special inclination to the order of the Evangelical

Reformed Church is manifested. Then he visited the four congregations in Rowan County on Abbott's Creek (now Davidson County). He found that these people were served from time to time by Rev. George Boger." He next visited the six congregations in Lincoln County. "These congregations offer a good opportunity of labor for the kingdom of Jesus Christ, especially if they are soon provided with a faithful minister, who can serve them in both languages. These last congregations are also recommended to the Synod."

Rev. John Rudy located in Guilford County in 1821 and remained in the State until 1824. After he left, the churches served by him called the Rev. Preston of the Presbyterian Church, who promised to serve them until they could secure the services of a minister of their own denomination. Those in Lincoln County called the Rev. Mr. Bell, also of the Presbyterian Church. Up to this time, the church in Lincolnton had been vigorous and strong. But the 1827 report says of it: "This congregation once flourishing is now rent and divided."

When Synod met in Mifflinburg, Pennsylvania, in 1828, John G. Fritchey and John H. Crawford were ordained in answer to overtures from churches in North Carolina. Mr. Fritchey located in Lincoln County and Mr. Crawford in Guilford. This was the beginning of better things for the Reformed Churches in North Carolina. In 1829, these young ministers addressed a letter to Synod, pointing out the inviting opening that was offered to the Church. The next

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year Rev. Daniel B. Lerch accepted a call to the Rowan churches, succeeding Rev. George Boger, who had resigned on account of advancing years. Rev. William Hauck was pastor of the Davidson County churches. The congregations were now at last supplied with ministers.

The Synod at Hagerstown, Maryland, in 1830, took the following action: "Resolved, that these brethren of North Carolina be permitted to organize a Classis of North Carolina; and that the brethren in Virginia be advised to connect themselves either with the North Carolina Classis or with the Classis of Maryland, until prepared to organize a Classis of their own." This action was carried out the next year.



## CHAPTER III.

### FOLLOWING THE ORGANIZATION OF CLASSIS.

#### 1. *The First Meeting of Classis.*

THERE was vastly more involved in the gathering of four ministers and an equal number of elders at Clapp's Church in Guilford County on the 21st day of May, 1831, than was at the time thought of. Those men assembled as representatives of the Reformed Churches in North Carolina in obedience to instructions given by the Synod of the German Reformed Church at Hagerstown, Maryland, September 26, 1830, for the purpose of organizing the Classis of North Carolina. They met on Saturday morning. They were men characterized by a deep spiritual life. Evidence of this is found in the fact that they spent two days and evenings in religious services before entering upon the organization of the Classis proper. The record says that on Saturday the day and evening were spent in addressing the throne of Grace, preaching the Word of truth and in singing the songs of Zion. Four sermons in all were preached on Saturday, two by Revs. D. B. Lerch and William Hauck in German, and two by Rev. J. G. Fritchey in English.

The Sunday following was a great day for the Reformed people who had come together, and its memory was cherished through life by those whose happy

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privilege it was to be present and enjoy the inspiring sermons. For long years their hearts echoed the sentiment of Peter: "Master, it is good to be here." At an early hour the spacious church was filled to overflowing. At the first service of the morning, Rev. J. H. Crawford preached an English sermon, on "The Duty and End of the Gospel Ministry," from Collossians 1: 28, 29. Rev. Wm. Hauck preached a German sermon; he was followed by Rev. D. B. Lerch in an English sermon. The Lord's Supper was then administered to a large number of the professing people of God. Following these prolonged services, Rev. J. G. Fritchey preached a sermon in English. A prayer-meeting was held in the church at night.

At nine o'clock Monday morning, May 23d, Revs. William Hauck, John G. Fritchey, D. B. Lerch and John H. Crawford, and Elders Col. Philip Hedrick, Col. John Hoke, Adam Roseman, Esq., and Col. Daniel Clapp met to formally organize the Classis. Rev. Wm. Hauck and Col. Philip Hedrick represented the churches in Davidson County; Rev. J. G. Fritchey and Col. John Hoke, those west of the Catawba River; Rev. D. B. Lerch and Esquire Roseman, those between the Catawba and Yadkin Rivers, and Rev. J. H. Crawford and Col. Daniel Clapp represented the churches in Guilford and Orange Counties. Rev. Wm. Hauck was elected President; Rev. J. H. Crawford, Recording Secretary; Rev. J. G. Fritchey, Corresponding Secretary, and Rev. D. B. Lerch, Treasurer. The above-named ministers were the only pastors in charge of churches in North Carolina at the organization of the

Classis, though Rev. George Boger was living in the State at that time. It was expected that he would attend this initial meeting. A resolution was adopted expressing the deep regret of Classis at his absence, and respectfully soliciting his presence at the next meeting. Rev. John Brown, who was pastor of the churches in Rockingham and Augusta Counties, in Virginia, was also expected to attend the meeting and assist in organizing the Classis. But he was unable to be present. He, however, wrote an interesting letter expressing great regret at being prevented from attendance upon the first meeting. The Classis instructed the corresponding secretary to write a letter to Rev. John Brown, assuring him of the high esteem in which he was held by the brethren in North Carolina, and begging his attendance at the next meeting. A letter was also read from Samuel Bookman, an elder in South Carolina, earnestly entreating the ministers of the Classis to visit and preach for the congregations in that State. In answer to his appeal the Classis directed the ministers present each to visit those churches at least once before the next annual meeting.

The delegates present at the first meeting represented seventeen congregations in North Carolina. These were Emanuel's, Grace, St. Paul's, St. John's and Daniel's, in Lincoln County; Grace, Bear Creek, Savitz's and Coldwater, in Rowan, Cabarrus and Montgomery Counties; Coble's, Clapp's, Schumaker's and Stoner's, in Guilford and Orange Counties; Beck's, Emanuel's, Leonard's (Pilgrim) and Sower's (Beulah), in Davidson County. The statistical report shows that

Rev. John Brown was pastor of seven churches in Rockingham and Augusta Counties, in Virginia. Rev. George Boger is reported without a charge.

The treasurer of Classis, Rev. D. B. Lerch, received the first funds for that body from the hands of Rev. Wm. Hauck from three churches in Davidson County, as follows: Beck's, \$2.75; Leonard's, \$1.75; Sower's, \$1.35; total, \$5.95. It seems that none of the other congregations had thought of the need of funds. That was a beautiful spirit manifested by those three Davidson County churches. While the amounts were small compared with present-day ability, the devotion to the interests of the Reformed Church which prompted the donation deserves high commendation. These same churches have contributed to the Classis in subsequent years much larger sums for various objects of benevolence, but no contributions since have been given from a more beautiful spirit and thoughtful devotion. That gift was augmented by an offering made by the members of Classis, amounting to \$4.35. The Classis, therefore, began its first year's work with the modest sum of \$10.30 in the treasury. It was a small sum of money, but it was a nucleus to which succeeding years added much larger gifts.

One of the subjects calling forth most earnest discussion at the first meeting of Classis was the urgent need of more ministers. The members put themselves on record as recommending the necessity of making still greater exertions for the conversion of precious souls. They state that there were still vacant con-

gregations in North Carolina that, in anguish of soul, had vainly cried: "Come over and help us." But they were conscious that promised visits from ministers to vacant churches would not meet the requirement of growth, and they, therefore, pledged themselves to appeal solemnly to the Synod for help, as well as to the Missionary Society, which was a sort of mission board. If those earnest appeals for ministers could have been answered in those early days, there would be a different story to tell to-day. For long periods of time churches remained without pastors. The wonder is, not that more rapid progress was not made, but that any of the congregations were able to remain intact through those long, discouraging years.

## 2. *The Classis in Growth.*

The time fixed for the second annual meeting of Classis was June 9, 1832, and the place chosen was Pilgrim Church in Davidson County, more generally known in those years as Leonard's Church. This was one of the oldest congregations in North Carolina, and in colonial times was officially designated "The Dutch Congregation." As at the first meeting, no official business was transacted on Saturday, but the entire day was devoted to religious services. On Sunday services were held in the church and in the grove at a stand at the same time. Four sermons were preached and the Lord's Supper was observed. There were present at this meeting Revs. Wm. Hauck, George Boger, J. G. Fritchey, J. H. Crawford and D. B. Lerch, and Elders Jacob Leonard, Sr., Henry Sechler, David

Ramsour, Col. Daniel Clapp and Jacob Holshouser. The Classis had not then yet adopted the rule of having a Stated Clerk, or permanent secretary. Hence, in the election for officers the former Secretary, Rev. J. H. Crawford, was chosen President. The subject uppermost at this meeting, as well as at the first and many subsequent meetings, was that of securing additional ministers. The following resolution is intense with earnestness: "Resolved, that a committee be appointed to make early and earnest application to the Missionary Society of the German Reformed Church for a missionary to labor in the destitute places within the bounds of this Classis one year, and that the members of this Classis assiduously endeavor to raise a fund to support him. Resolved, that all the ministers belonging to this body visit the destitute congregations in South Carolina during the present year, the same as last year." As a result of this effort Rev. W. C. Bennet was sent to South Carolina as a missionary October 17, 1832, by the Missionary Society of the Reformed Church. This is so stated by Rev. D. Zacharias in a letter to Classis dated November 1, 1832, written from Harrisburg, Pa. Rev. Bennet took charge of six churches in the Lexington and Newberry districts in that State, viz.: Little Hollow Creek, St. Matthew's, Zion's, Upper Hollow Creek, Zion's and Bethlehem—two of the congregations being called by the same name, Zion. But Mr. Bennet did not long remain in South Carolina. He attended the third annual meeting of Classis at Savitz's Church in 1833, and was then enrolled as a minister of Classis. Six months later



he succeeded Rev. Wm. Hauck as pastor of the churches in Davidson County. These South Carolina churches received occasional visits from the North Carolina pastors from time to time, and were reported in the statistics of Classis up to and including the seventh annual meeting, at Lower Stone, in Rowan County, 1837. After that year they were not reported at all, and were lost to the Reformed Church. No disposition was ever made by the Classis of any property that they may have held. There was no shepherd and the sheep were scattered. It is a familiar story, repeated many times since. It has always been difficult in the Reformed Church in North Carolina to keep the ranks of the ministry unbroken. As early as the fourth annual meeting of the Classis at Grace Church, in Lincoln County, now Catawba, in 1834, a movement was inaugurated which it was fondly hoped would relieve the situation. At that meeting it was "Resolved, that Classis form itself into an Education Society and Auxiliaries, within the bounds of this Classis." The first article of the constitution adopted was the following: "This society shall be called the Education Society of the North Carolina Classis, of the Reformed Church; the object of which shall be to aid in the education of indigent and pious young men, within the bounds of this Classis, for the Gospel ministry." One of the provisions was that any person paying two dollars annually should be a member of the Society; and any person paying twenty dollars should be a member for life. The annual meetings of the Society were to be held on Saturday previous to the

second Sunday in May where the Classis was to meet. This movement may have been premature; the results seem not to have met the expectation of the promoters. But it shows the earnest spirit of our fathers.

To meet the urgent and repeated calls of vacant churches for pastors, the Classis at a special meeting in Bear Creek Church (Montgomery County, now Stanly), September 9th, 1835, decided upon the organization of a "Missionary Society," and appointed a committee to draft a constitution. The committee made its report at the Pilgrim Church, in Davidson County, in 1836. The object of the society was stated to be "to raise pecuniary aid for those preachers who may be called to disseminate the Gospel of Jesus Christ among our indigent and destitute brethren and friends in the Southland and Western Country." This organization did good service in educating the people to give, and by it considerable sums were raised for the purpose specified. The hearts of the members of Classis were made to rejoice during the sessions of the fourth annual meeting at Grace Church, in 1834, by the application of Mr. John Lantz, a bright, consecrated and exemplary young man, to be received under the care of Classis as a student for the ministry. The brethren felt that their prayers were being answered. Mr. Lantz was received, and Rev. J. G. Fritchey was directed to have charge of his instruction in further studies. This arrangement continued until March, 1836, when, at the earnest request of the Rev. Mr. Fritchey, Mr. Lantz entered the Theological Seminary at York, Pennsylvania. Another step in this same

movement was made at a special meeting of Classis, at Bear Creek Church, September 9, 1835. At that time Rev. W. C. Rankin was received as a member of Classis, having been ordained by the Tennessee Synod of the Lutheran Church. The Rev. Mr. Rankin was appointed traveling missionary. His first duty was to visit the churches in South Carolina. He was also to visit the churches in North Carolina and collect funds for the "Missionary Society" which had been inaugurated at the Bear Creek meeting of Classis. His salary was to be paid out of funds collected and the amount was to be determined by the Classis. When the Classis met at Leonard's Church in 1836, Mr. Joseph Lingle was received under the care of the Classis as a student for the ministry, and he was directed to pursue his studies under the supervision of Rev. J. H. Crawford. Mr. Lingle seems to have been so well prepared that a committee was appointed with discretionary powers to license him during the year. But the career of this promising young man was cut short by death before the next meeting of Classis. Before the close of 1838, three additional ministers were laboring in North Carolina, viz.: Revs. John Lantz, David Crooks and G. A. Leopold. The ecclesiastical horizon was brightening. The fathers thanked God and took courage.

Rev. W. C. Rankin was continued as Classical missionary until some time in 1837, when the Missionary Society of the Classis sent him to labor in the West. This was a beautiful spirit. The Reformed Church in North Carolina was not strong, and was sadly in need

of missionaries herself. And yet the people gladly contributed to support one of their own ministers as a missionary in another needy section of the country. In the minutes of 1838 is this record: "There is a great disposition manifested on the part of our churches to sustain our institutions, and to increase the spread of the Gospel both at home and abroad. Our Missionary Society has during the past year employed and sustained one missionary, the Rev. W. C. Rankin, in the Far West, laboring with considerable success, as his report to this Classis clearly shows. These things are indeed cheering and encourage the belief that our Reformed Church shall yet shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and that she is destined not to be the least, nor yet the last, among the armies of the Captain of our salvation." There is a similar note of rejoicing in another part of the records of that meeting: "The exercises of the Sabbath were peculiarly interesting and impressive, and with them we humbly trust commenced a new era in the history of our Southern Reformed Zion. For the first time our people have enjoyed the privilege of witnessing the solemnities of ordination to the sacred office, by the laying on of hands, in their own church; and never before were any of them permitted, by formal installation, to enter into arrangements with any of the servants of Christ to break unto them the bread of life. But now our brightening prospects encourage the hope that the day is not far distant when such scenes will be as frequent as the returning demands for min-

isters; as familiar to our people as their vacant pulpits formerly were; and that a day of good things is dawning upon our long-neglected and suffering Southern Reformed Zion." That was the day (the first Sunday in August, 1838) when theological student John Lantz was solemnly ordained to the Holy Ministry and installed pastor of the Rowan churches, which had been vacant since the death of their beloved minister, Rev. D. B. Lerch, March 18, 1834. The record continues: "It was truly an occasion of solemn and deep interest, attended with tokens of the Divine presence and strongly marked with indications that the Lord is smiling upon the people of that interesting charge, and their night of mourning and sorrow has passed away and given place to the dawn of a bright and glorious day of Divine visitation."

### 3. *The Centenary Celebration.*

The Centenary Celebration occupied the attention of the whole Reformed Church, beginning in 1841. The subject was fully discussed at the meeting of the Classis that year. The action was as follows: "Resolved, that this Classis will, under God, do all in its power to further all the objects of the Centenary Celebration, as set forth in the circular addressed by the Synod to the churches. Resolved, that this Classis will, in reliance upon Divine aid, put forth an effort to raise five thousand dollars during the centenary year, as a thank-offering to the Lord. Resolved, that the different charges shall be permitted to make choice of any of the objects specified



by Synod, or any other charitable or benevolent objects with which the interests of our Southern Zion are connected, upon which to bestow their contributions, and that each minister shall be permitted to adopt such measures as shall, in his judgment, be best calculated to carry out the design of these resolutions."

The next year the reports of what had been accomplished were interesting. Rev. J. H. Crawford's churches in Lincoln County had decided to raise a permanent fund, to be called the "Loretz Beneficiaryship." In fact, they had already secured \$1,500 of the desired amount, and proposed to secure two or three hundred dollars more. Rev. John Lantz's churches, in Rowan and Cabarrus Counties, had decided to raise a fund of at least \$1,500, to be called the "Boger Beneficiaryship." They had already secured \$500. Rev. David Crooks reported that his churches in Davidson County had decided to build a "Centenary Parsonage," and had purchased a tract of land for this purpose and were making improvements on it. Rev. G. W. Welker had not been in the Guilford Charge long enough to inaugurate the work, but assured the Classis that the matter would be brought to the attention of the people. The work was carried forward through the next four years, even though the centenary year had passed. The interest in the work was intense. When the Classis met in 1841, the Stated Clerk was directed to procure a book and record therein the names of all the donors, with the amounts given by each, and then deposit the book in the archives of Classis.



4. *Work Among the Colored People.*

The Reformed Church had at no time prior to the Civil War separate congregations composed of colored people. But in slave times colored people were members of the same churches with their white masters. In 1838 this whole question was made clear by the following action of Classis: "Whereas, there are yet some churches in our bounds without room for the colored people in the sanctuary, and without provision for their reception into the communion of the Church, therefore, Resolved, that all such churches be recommended to follow the example of their sister Reformed Churches and the churches of other denominations generally at the South, in providing room and pews for colored people in the house of God and in opening a door for their reception into the communion of the Church whenever their knowledge of the truth and personal piety shall render them fit subjects for Christian communion; and if slaves, by and with the consent of their masters." Ministers were directed to explain and enforce the duties that devolve upon Christian masters and mistresses growing out of their relation to their servants. The pastors were required to give particular attention to the spiritual instruction and training of the servants belonging to the families under their care, and whenever practicable, to hold special services for their benefit adapted to their situation. Masters were required to have their slave children baptized and to look after their religious training. We are happy to know that our fathers were true to the duties they

owed to their servants. When in the course of time this relation was changed by presidential proclamation, the force of arms and constitutional enactment, we find the ministers and elders of Classis, on November 7, 1865, resolving "to render hearty thanks to Almighty God for the restoration of peace to our divided and suffering country, and for the preservation of the precious lives of so many of our brethren exposed to death."

At the annual meeting in 1867 it was ordered that in the missionary efforts of Classis special care should be given to the claims of colored people. In 1868 application was made by a congregation of colored people at Haw River to be received under the care of Classis. The congregation also asked that one of their elders might be permitted to preach to them and conduct their religious services. Both of the requests were granted, and a committee was appointed to direct the studies of the elder named in his preparation for the ministry. The Haw River congregation is given in the statistics of the two following years as vacant, and the records do not mention it otherwise. This was a fine opening for the Reformed Church to do mission work among the colored people after the war. The Classis of North Carolina had not the financial strength to do the work alone, and for some reason the Church in the North let the opportunity pass.

##### 5. *The Church Paper and Literary Institutions.*

The Classis of North Carolina from the first took high ground for the support of Reformed periodicals





and literary institutions. At every meeting strong resolutions endorsing the "Weekly Messenger" and urging pastors and people to support it were adopted. The benefits coming to the Church from the religious paper were never lost sight of, and the attention of the membership was called year after year to the necessity of reading the Church paper. The literary and theological institutions of the Church were subjects of repeated resolutions of endorsement, and the names of the places where those institutions of learning were situated (Carlisle, York and Mercersburg, Pennsylvania) were used as familiarly as if they had been towns in Guilford, Davidson, Rowan or Lincoln Counties, North Carolina. When it is remembered what distance meant in those days, the devotion of our pastors to these institutions of the Church is remarkable. The election of a professor in the Seminary was considered as prayerfully and earnestly in the North Carolina Classis as in any Classis in Pennsylvania. For instance, in the meeting of 1838 action was taken as follows: "Resolved, that this Classis is deeply sensible that the prosperity of our German Reformed Zion, under the blessing of God, chiefly depends upon our literary and benevolent institutions. Resolved, that the present encouraging prospects of our institutions afford ample ground for greater and more efficient effort on the part of members of this Classis and increase their obligations to secure the permanent endowment of our schools. Resolved, that in the selection of a Professor of Theology, at the approaching meeting of Synod, we do unanimously agree in instructing our delegates to



support the re-election of Dr. Mayer, knowing him to be the choice of the Church at the South." Later on when Dr. Mayer retired from the position to which he had been elected we find the following endorsement of his successor: "While Classis deeply regrets the resignation of Dr. Mayer, it rejoices in the election of Dr. J. W. Nevin to fill the place, and views his connection with our Church and Seminary as an indication of Providence for good to our Reformed Zion." In 1843 Classis met at Beck's Church in Davidson County. In all the proceedings of that year there is a note of rejoicing. It was the first time in the history of the Classis that all the churches had regular pastors. Was not that something to call forth thanksgiving and rejoicing? The record says: "Of the German Reformed Church in North Carolina, the record of more than eighty years is now entered upon the table-book of eternity. Of the men who then ministered to her in holy things not one remains. Much of their history too, glimmering as it does through the lapse of eighty years, is but dimly seen and little known. On the 23rd of May, 1831, our Classis first drew the breath of organic life. Of the ministers whose prayers and efforts then warmed it into being, but two remain in its connection. From its organization up to the present time it has passed through a variety of trials. True, however, in its devotion to the interests of the Church, it has maintained its existence and bids fair to increase both in stature and wisdom. In regard to this acquisition, Classis owes an expression of gratitude for our College and Theological Seminary. Without the aid of such insti-



tutions, no efforts, however pious they might be, could secure to the Church that respect to which she is entitled, and to which she ought most certainly aspire. To take our proper stand among the sister churches with which we are surrounded, light is indispensably necessary. If other denominations prosper only in the soil of ignorance, it can never be so with us; if others glory in their shame and boast of their abilities without the aid of learning, it must not, it cannot be so with us. We owe our being as a branch of the Protestant Church to the triumphs of light over darkness, error and superstition. A knowledge of the Greek restored the Scriptures in their purity in Germany. From that moment a struggle ensued between light and darkness. Our fathers resisted even unto blood, and finally succeeded in throwing from the bosom of the Church the spiritual encumbrance of ignorance and crime with which she was oppressed. The Protestant cause struck her roots deep, and still deeper, in the soil of truth and Scriptural intelligence, spreading her green branches far and wide, under covert of which the virtuous, the wise and the good loved to take shelter. Our institutions should, therefore, be regarded as a nucleus around which the Church should be disposed to concentrate her efforts. The sacred soil upon which they are erected should be kept constantly bedewed with the balmy influence of prayer. Nor will her zeal be unrewarded. Their reflex influence, conducted as they now are by an able and pious faculty, upon the Church must ever be of the happiest kind. From them streams must ever

issue to water and make glad the garden of our God. With regard to an enlightened ministry we have always taken high ground, and thus far, by the grace of God, we have been able to maintain it. Indeed, so great and so rapid have been our advances within the last few years, that the great danger at the present juncture is that of being exalted above measure, of forgetting our dependence. We also at this time enjoy the blessing of union—a union which binds heart and hand and effort around truth and principle. Our pulpits are now regularly filled. Our churches enjoy stately the means of grace and the ordinances of the house of God. We are growing in numbers, as well as in moral and religious strength. This to us will constitute a year of years. Its record will ever be regarded as a bright spot on the pages of the past, upon which memory will love to linger."

This was written by the pious and talented David Crooks, pastor of the churches in Davidson County. G. W. Welker and S. S. Middlekauff had lately come directly from the Seminary and assumed charge of pastorates in the Classis. It is not remarkable that the members of Classis expressed so heartily their appreciation of what the institutions of learning were doing for the churches in North Carolina, which had already given them John Lantz, David Crooks, Geo. W. Welker and S. S. Middlekauff, all consecrated and thoroughly equipped young ministers; in another year Jeremiah Ingold would graduate from the Seminary and join the ranks of the ministry in their midst. One can imagine that the elders representing the

churches in that meeting of Classis (Jacob Berrier, John C. Barnhardt, Joshua Clapp, J. Ramsour and John Coulter) gave a hearty and unanimous vote for the adoption of the beautiful and glowing report submitted by Rev. David Crooks.

6. *Revival and Camp-meetings and Moral Questions.*

The churches in the Classis were greatly influenced by the fervid spirit that seemed to sweep throughout the churches in the South in these early years of the history of the Classis. The pastors through several successive years reported large ingathering from revival meetings. Catechetical instruction was not neglected, but the pastors felt the need of reaching in some way the scores and hundreds of people who could not be gathered for instruction in the catechism. Revival meetings were common in all the churches, including the Reformed. At the annual meeting in 1838 Classis passed the following: "Resolved, that it be enjoined upon the ministers belonging to this Classis to hold one or more protracted meetings in each of the several charges in the bounds of this body, and that it be the duty of the brethren in the ministry to attend, provided they shall have been invited so to do by the pastor or the elders of the church in which such meeting is held."

The next year all the ministers were required to state whether the meetings had been held, when it was reported that they had, and that much good had resulted therefrom. Camp-meetings were common in some sections of the Classis, St. Paul's, St. Matthew's

and Bethany being well-known camp-grounds. In 1840 Classis gave its endorsement to this form of religious work in the following resolution: "Resolved, that a camp-meeting shall be held at St. Matthew's Church, commencing on Friday previous to the third Sabbath in August next, and that it shall be the duty of all ministerial brethren belonging to Classis to attend said camp-meeting."

The Classis of North Carolina from the first of its history took a strong position in favor of the agencies that have ever since been recognized as efficient helps in church activity and growth. At the first meeting the ministers and elders went on record as saying that the introduction of Sabbath Schools and prayer-meetings in the churches had proved that God delighted to use these agencies in building up His kingdom. Indeed, when for long periods at a time some churches had no pastors, the Sunday School and the prayer-meeting were the only religious services the people were privileged to attend.

The Classis has ever been ready to take a firm and decided stand on questions of practical morality. Already in 1839, when Classis met at Coble's Church in Guilford County, the churches were suffering from the evils of intemperance. The record of that year says: "The cause of intemperance, like the sun in the days of Joshua, stands still, if it has not actually gone back on the dial. Alcohol, the most powerful and subtle of all hell's agents, still continues to pour into the community a long, deep and winding stream of woe, degradation and death." In 1858 Classis took

decided action on the subject in a resolution: "Resolved, that making or distillation for the purpose of indiscriminate sale of intoxicating liquors, its use as a beverage, the practice of giving it to hands invited to log-rollings, huskings, raisings, etc., is immoral in its tendencies and justifies the exercise of discipline." The position taken by the Classis was in advance of the general view prevailing at the time. Some of the congregations suffered temporarily. But these high principles were in the course of time accepted by all Christians. The position taken thus early by the Classis of North Carolina was reiterated over and over in subsequent years.

Sabbath observance was a subject of many sermons in the early history of the Classis. The topic was one of earnest discussion in the annual meetings. As far back as 1839 the Classis goes on record as saying: "With regard to the Sabbath it is greatly to be lamented that its precious hours are often spent in idleness and visiting, if not actually devoted to secular pursuits." At the same meeting an additional rule of order was adopted, as follows: "No member of this body shall be at liberty to travel from or to any of its meetings on the Sabbath Day." This was a good example set by ministers and elders.

#### *7. Withdrawal from Synod.*

Other churches in the United States were divided on the line of slavery; not so the Reformed Church. The Classis of North Carolina seceded from the Synod, but for another cause. That which finally led to the



withdrawal was the so-called "Mercersburg Theology." The first mention of the subject is given in the proceedings of the annual meeting at Brick Church, in 1852, when doubt was expressed as to the soundness of the theology taught in the Seminary. For some reason not mentioned no delegates were elected that year to represent Classis in the Synod, which was to meet in Baltimore. When Classis met at Pilgrim Church in special session, April 13, 1853, a committee was appointed to examine into the teachings of Mercersburg and report in full at the annual meeting of Classis on the doctrines, with their tendencies and effects. Revs. G. W. Welker, Jeremiah Ingold and Elder Jacob Berrier constituted the committee. The regular meeting was held at Lincolnton in May. The report of the committee elicited protracted discussion. The Classis expressed itself as not in sympathy with "Mercersburg Theology," and it was declared that the Classis of North Carolina no longer acknowledged the jurisdiction of the Synod and that it would be independent of said Synod until satisfied that the alleged heresies were no longer held. Classis became an independent ecclesiastical judicatory. The next Synod sent a letter inviting a return, which, however, was not agreed to. The constitution of Synod, with slight modification, was adopted for the government of the Classis. The next year Synod appointed a committee to admonish the Classis, but this too was without effect. The next year the officers of Synod addressed to the Classis a conciliatory letter, inviting a return to the jurisdiction of Synod. But Classis was not satisfied



that its original cause of complaint had been removed. In 1858, two of the prominent ministers of Synod (Drs. Zacharias and Porter) addressed conciliatory letters to Classis, with a view of bringing about reunion. But Classis was still not prepared to go back into the Synod. Two commissioners, however, were appointed to attend the next meeting of Synod, at Frederick, with a view of paving the way to reunion. In 1859 the commissioners reported and laid before Classis an invitation from Synod to resume its former relation. The Classis was almost equally divided, four voting for, six against and two not voting. The matter rested until 1865, when a committee was appointed, to report next year, on the advisability of resuming the former relationship with Synod by the appointment of delegates to that body. In 1866, in connection with the report of this committee, a letter from Synod was read, signed by the President and Stated Clerk, in which were expressed most hearty feelings of regard, Christian sympathy, brotherly kindness and charity, together with sincere regret that adverse circumstances had for a time prevented the Classis from sending delegates to Synod, and the earnest hope that from that time Classis would send delegates to meet and mingle with the brethren in Synod. Thereupon Classis resolved to send delegates to the next meeting of Synod, and thus resume its former relations. The chasm was thus finally closed. Sectional differences had nothing to do with it. Slavery was not the cause of withdrawal. Reconciliation would likely have been accomplished sooner had not the war shut off communication.

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During the interval of separation efforts at union with the Reformed Dutch Church and the North Carolina Synod of the Presbyterian Church claimed the attention of Classis. In 1855, during its sessions at Bethany in Davidson County, petitions were laid before Classis from the Newton and Catawba Charges, asking that a union with the Dutch Reformed Church be effected. Two commissioners were appointed to attend the next meeting of the Synod of that Church. The movement did not materialize. In 1857 the North Carolina Synod of the Presbyterian Church overtured Classis to effect a closer union with that body. The subject was referred to a committee for further conference with a similar committee representing the Presbyterian Church. The plan agreed upon was then to be submitted to the congregations of Classis. The terms offered by the Presbyterian Church were liberal and generous. But such was the affection of a majority of the Reformed in North Carolina for the Church of their fathers, and so strong was their unalterable attachment to the doctrines of the Heidelberg Catechism, that union with the Presbyterian Church was an impossibility. In these many years the Reformed people in North Carolina have stood faithful to the standards of their Church.

### 8. *The Civil War Period.*

The Civil War was in every way a dark period for the churches in the South. When the Classis met at St. Paul's Church, Rowan County, in April, 1862, a cloud of gloom hung over the entire country. There

was sadness in the hearts of ministers and elders. The seat of Rev. Samuel J. Fetzer, the beloved pastor of West Rowan Charge, was vacant; he had answered the roll-call in heaven. Rev. P. A. Long wrote the report on religion and morals. In that report is the first reference to the Civil War. "The many calamities which excite our country have greatly affected the Church. Many of our brethren have been called by our rulers to leave their homes and thus made vacant their places in the church." This was early in the war. Next year the story was sadder. Rev. John Lantz in his report on the state of the church, said: "In looking over the reports from the several charges in connection with Classis, we have observed with profound sorrow the desolations of the war with its concomitant evils in our beloved Zion. It has brought death and gloom in many a once happy family, made vacant many places in the sanctuary formerly vocal with the praises of God, and borne away from time to eternity many of our most promising and excellent young men. Among them were youths of high literary attainments and mental culture, as well as devoted piety, which fitted them for eminent usefulness in the Church and the world and made them the hope of the future prosperity of our Reformed Zion in the South." Thursday, July 16th, of that year was appointed a day of fasting and prayer. The records of 1864 say: "Amid the calamities which have afflicted our country and the sorrows whose bitter waters have rolled their dark waves through all our churches, we have cause of devout gratitude to God

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for His great mercy vouchsafed to us. Our churches without perhaps a single exception are mourning over the death of members to whom they looked with hope for the future. Our hearts are pained at the remembrance that so many loved ones have been taken from us." July 21st was appointed as a day of fasting and prayer.

The place appointed for the meeting in 1865 was Daniel's Church, Lincoln County, Tuesday before the second Sunday in May. But Classis could not meet at the time and place designated, on account of the presence of hostile armies. Accordingly the President and Stated Clerk issued a call for a meeting at Grace Church, Rowan County, November 3, 1865, to transact all business that would come up at a regular meeting. The war was over, but its effects were to be felt through many coming years. It left the treasury of Classis literally bankrupt. Col. George Barnhart, the treasurer, reported in hand a Confederate bond for three hundred and nineteen dollars in Confederate currency. The archives of Classis contain the three hundred dollar bond, one ten-dollar bill, one five-dollar bill and two two-dollar bills. All the funds in the treasurer's hands had become worthless through the collapse of the Confederate government. The Classis had to begin its financial business anew. The records of that year say: "It is under unusual circumstances we meet as a Classis. The events of the past four years have been such as greatly to depress our churches and to impoverish them. Many of our most pious and active members have fallen, and our number is greatly re-

duced. Many of our youths have been swept away by the floods of iniquity from their safe position in the bosom of the Church. . . . Poverty, too, like an armed man, is upon us. All these things cause deep gloom to rest upon our Church. Yet we owe great praise to God that our churches have so much escaped the corrupting influences of the war, and still maintain their existence. As a general thing, the churches are rapidly rising from their late depression, are beginning to look hopefully into the future, and are laying plans to preserve their spiritual inheritance to their children. In most cases, they hope to do something for the support of their pastors as the business of the country shall be resumed."

That same year the Mission Board of Classis reported itself practically bankrupt, since it had in hand but seventy-nine cents in good money, while five hundred and thirty-two dollars and seventy cents had perished with the Confederacy. The outlook of the mission field was gloomy. There were numerous inviting opportunities, but there were no funds. In 1866 Classis found itself in debt twenty-six dollars. The condition of the treasury was but little more favorable in the three following years. In 1870 all bills had been met, and there was a small balance (twenty cents) in the treasury. That year a plan was devised to inaugurate an aggressive method to secure largely increased benevolent contributions. The plan proposed by the committee appointed for the purpose, which was reported in 1871, favored the organization of "A Board of Systematic Benevolence." The plan



was adopted, and that system had an honorable and successful history of many years.

While those years during and succeeding the war formed a period of darkness for the Reformed Church in North Carolina, yet the pastors and people did not lose heart. At the close of the war Classis addressed a pastoral letter to the churches under her care. "The times," says the letter, "in which it has pleased God to cast our lot are such as seem to heighten the interest of the followers of Christ in each other. The intimate relation we sustain as brethren in the same communion will permit us to undertake this act of watchfulness and care without presumption. . . . In these days when the bonds which unite the Christian household have in so many cases been sundered, we would remind you that these sad events should not cause neglect of family religion, and the great covenant duty of training up the children for Christ in the knowledge of the truth. There is danger of the religious duties of the household falling into disuse when the head of the family has fallen. We urge upon Christian mothers to preserve the character and service of their families as required by the Word of God. In every case where the baptism of children has been deferred, awaiting the father's return, see to it that the child does not grow up without the mark of Christ. Attend strictly to the catechization of the children, and thus make your homes Bethels, where your little ones do not only grow in stature, but also in the fear of God and the knowledge of His Word. As we love the Church of Christ and with deep solicitude look



into the future, we entreat Christian mothers, in this day of calamity, overwhelmed with care, who are widows, not to neglect to train their 'household treasures' in the way of life, so that the Church in days to come may reap of the fruits of your labors, tears and prayers a rich harvest of increase. Should not the consistory of the Church make it a solemn duty to watch over such families and encourage widowed mothers in their holy and arduous work? Should not the Church assume a parent's place for those, alas so many, who are doubly orphaned? Are they not the children of the Church by baptism, and does not the covenant bind the Church to watch over, love and care for them? We have almost as many orphans in the Church as are the children whose parents yet live; almost as many widows as wives. Here a sad and pious work is set before you by the Father of the fatherless and the widow's God. Let parents and the Church see to it that the young are well catechized and brought up in the fear of God and the love of the Church and our Zion shall soon flourish. . . . We as a Church occupy a noble position. We have calmly kept ourselves from strife and divisive words or counsel, and there is not a word in all our records to divide us or offend a Christian brother. We may then dwell in peace and unity. Neither, so far as we can see, is there one act or word in the records of our Church North that is marked by bitterness; but our churches have been hailed with delight on the return of peace, and all brethren speak to us words of love and kindness. Let us then as a Church maintain the unity of our whole

body, and let it be our task to cement the bonds that shall make our country one. . . . A large number of those formerly slaves are now cast upon the country uneducated, without the means of life. Their condition makes an appeal to all Christian men. Some of you formerly sustained the relation of masters. The change in civil relation has not changed the Christian relation. It is now demanded of us all to ask what God requires of us in respect to them. . . . Let all men seek to be faithful in this new relation in which we are placed to the colored race. Let Christian kindness mark our treatment of them. Let all men be patient and forbearing, as God is towards us, and let us seek to turn to a blessing what now seems a burden."

#### 9. *Special Objects of Benevolence.*

Classis has not been the recipient of any large gifts. The work has been carried on principally through the free-will offerings of her people. Within the last several years the Board of Missions has treated the Classis generously in the support of missionaries. In 1856 the Classis received a donation of fifty dollars from an unknown friend in New York "for the spread of the Gospel in the South." In 1860 the Classis gave its endorsement to a plan to raise a fund of \$60,000 for the endowment of Catawba College. Considerable of the amount was received in bonds, which the Civil War rendered worthless. In 1863 Mr. John Hileman, an elder in the West Rowan Charge, donated to Classis the sum of \$220.50. In 1864 the Classis decided to increase the amount to \$5,000.00, to be invested for

the benefit of indigent widows of deceased ministers of the Classis, and agents were appointed in each charge for the purpose. But the war also rendered this worthy cause of no avail.

The Classis, while unable to give large sums in support of any particular cause, has always done its best to help along places that needed assistance. There are but few congregations in the Classis that have not in some way been her beneficiaries. In the early years assistance was rendered rather in giving assistance in the support of missionaries, and in later years in helping to build houses of worship. In 1860 the sum of \$200.00 was appropriated to assist in supporting the pastor of the church at Newton. At the same time provision was made to supplement the salary of the pastor of the Grace Charge (Grace, Bethel and the mission at Hickory Tavern). When Classis met at Emanuel Church, Davidson County, in 1871, one of the items coming up for consideration was an appeal in behalf of the Reformed Church at Hickory. Classis took favorable action, as follows: "Whereas, the prospects of the Reformed congregation at Hickory Station are of unusual promise, and as the effort at that place deserves support, Resolved, that this Classis approves of the effort to erect a house of worship at this place, and will do all it can to encourage the important work; that this enterprise be recommended to the Church and people under the care of Classis as worthy of the bestowment of their means upon it; that the ministers of Classis be not unmindful of this claim and bring it to the notice of their people; that

the appeal of our brethren abroad be endorsed by this Classis as an urgent one and a worthy object of liberality."

In 1872 the Classis undertook to establish a "Mission House" for the training of students for the ministry. A committee was appointed to draw up regulations for the conduct of such an institution, and to receive proposals for its location and funds for its support. The enterprise proved impracticable, and was dropped the next year. But the effort shows the anxiety of the people to secure ministers. In 1891 the Synod of the Potomac, in session at Chambersburg, Pennsylvania, appointed a committee to confer with the Classis of North Carolina and the Trustees of Catawba College on the subject of establishing a theological department in that institution. This action was in answer to a request from the executive committee of the Trustees that such a department be established. That committee reported to the next Synod in favor of the work, and the Synod pledged the sum of \$1,000.00 annually for five years for the support of a professor of theology. The Synod also agreed to raise an endowment fund of \$25,000.00, and appointed a committee to mature a plan. The several Classes of Synod had in the meantime assumed the amounts apportioned for the support of the professor. Rev. Wm. C. Schaeffer, Ph.D., was elected to the position and provision was made for his inauguration. The Rev. Dr. Schaeffer, however, declined to accept the position. The Synod in session at York, Pennsylvania, the next year took the following action: "Re-

solved, that because of the changed condition of affairs in the Classis of North Carolina, making the election of a theological professor at this time unnecessary, the election of such professor be indefinitely postponed. Resolved, that the agency for securing an endowment fund be discontinued. Resolved, that the several Classes contributing this fund be requested to turn the same over to the Trustees of Catawba College for the use of the general endowment fund." The theological department was dropped by the Synod. The time given to its consideration was not lost. The attention of the Church in the North was called to the great mission field offered by North Carolina to the Reformed Church. The Classis of North Carolina made far more substantial progress in the years when the great subject of Christian Education for her people was before the Synod than during any previous similar period. Wider publicity was given to the consideration of the work in the Classis of North Carolina.

In 1895, at the Synod in session at Frederick, Maryland, the delegates from the Classis of North Carolina presented an overture from the executive committee of the Trustees of Catawba College asking that Synod's action of last year in regard to the theological professorship be reconsidered and reversed. The Synod did not grant the request, but instead invited the Classis of North Carolina to consider the propriety of placing Catawba College under the care of the Synod of the Potomac. Rev. Dr. J. O. Miller, Rev. Dr. E. R. Eschbach and Gen. John E. Roller were appointed to confer with the Classis and formulate a plan for this purpose.



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The Classis met in Newton December 9th, 1895, and appointed Rev. J. C. Clapp, D.D., Rev. J. L. Murphy, Rev. J. C. Leonard, Col. M. L. McCorkle and Maj. S. M. Finger as a committee to confer with Synod's committee. These committees agreed upon a plan which was submitted to both the Classis of North Carolina and the Synod of the Potomac, and the plan was approved by both bodies. By this plan Classis conceded to Synod the nomination of the Trustees of the College, and the Synod agreed to provide the College with an additional endowment fund of \$17,000.00, and to pay the interest on the same until the principal was paid. The College remains the property of the Classis of North Carolina, but is under the fostering care of the Synod of the Potomac.

In 1903 an anonymous friend, who had at heart the interest of the Reformed Church in North Carolina, donated to the Trustees of Catawba College a fund of \$15,000.00 (afterwards increased to \$20,000.00) to establish a theological professorship at such time as the Trustees may deem this step necessary. In the meantime the accrued interest on the fund was to be used in assisting to build mission churches in North Carolina. In 1905 this fund was changed to a "Beneficiary Education Fund." From the interest on this fund a student for the ministry pursuing his course at Catawba College and a Reformed Theological Seminary is entitled to one hundred dollars annually. Any part of the interest not so used goes into another permanent fund, to be loaned to mission churches in the South at a low rate of interest on easy payments.



In 1899 a friend in the State of Virginia established the "William Wirt Roller Scholarship" in Catawba College and endowed the same in the sum of \$500. The same year Rev. Geo. B. Russell, D.D., LL.D., of Waynesboro, Pennsylvania, gave to the college a deed for 880 acres of land in Somerset County of that State.

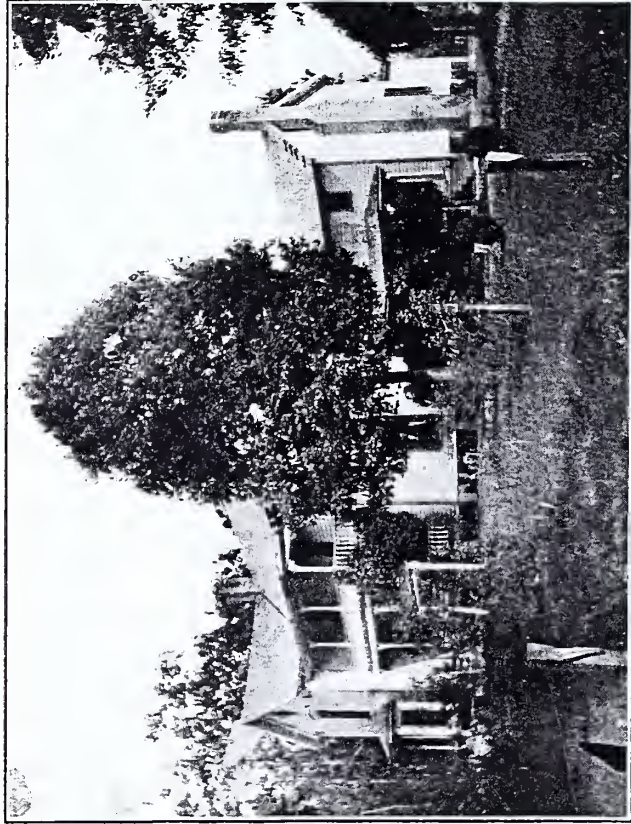
The urgent necessity for funds for mission work in the Classis has been felt from the first. In 1832 Classis appealed to the Missionary Society of the Reformed Church for a missionary to labor in the "destitute places" of its territory; that is, they wanted a man to serve Reformed congregations already organized, but which had been for years without ministers. This appeal was answered by the Society sending Rev. Wm. C. Bennet, a young minister just from the Seminary. He was commissioned for four months and was to be under the direction of the Classis of North Carolina, and supported in part by its people. In 1835 Rev. W. C. Rankin was appointed the Classical missionary. His first duty was to visit the South Carolina churches, and he was accorded a letter of introduction to them. He was also appointed agent to carry out the purpose of the newly-organized Missionary Society. Emanuel's, in Davidson County, was resuscitated in 1836. In 1837 two new congregations were reported, St. Matthew's and Lower Smyrna. The former was placed in the charge served by Rev. J. G. Fritchey, and the latter was to be served by the traveling missionary. Lile's Creek congregation, in Lincoln County, was reported in 1839. Friendship, in Caldwell County, was reported in 1844. In 1848

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Classis selected the Reformed Church of Newton, Catawba County, as the next place of meeting, but no congregation is reported until the meeting in 1850. Bethany, in Davidson County, was re-organized in 1848 or 1849. Mt. Carmel, in Davidson County, was reported in 1850, and St. Paul's, in the vicinity of Salisbury, in 1851. The mission work of the Classis progressed remarkably well under the circumstances. The pastors were not afraid of additional work, and all the new congregations were organized and served by neighboring pastors. The work was mostly in the country. St. Paul's Church was intended to accommodate the Reformed members living in Salisbury as well as those living near by in the country. Newton was the county seat of the new county of Catawba.

The Classis has a good record for giving assistance direct in building new churches. Stoner's, in Alamance, received \$100.00. Concord received \$500.00. Mt. Tabor received \$10.00. Classis appropriated \$250.00 for the church at Enochville. Calvary congregation received \$200.00 for their church. \$100.00 was appropriated to Hedrick's Grove. Blowing Rock received \$10.00. The church at Crescent received \$80.00. Conover received \$130.00. \$400.00 was given to Thomasville. Mt. Pleasant received \$266.66. The appropriation to Salisbury was \$900.00. To Whitsett was given \$100.00. Burlington was given \$400.00. Lexington received \$400.00. The appropriation to High Point was \$400.00. Bethany and Hebron received \$100.00 each. Greensboro received \$700.00. Lenoir was given \$300.00.





NAZARETH ORPHANS' HOME, CRESCENT, N. C.

From members of the Reformed Church in North Carolina have come the "Major Sidney M. Finger Church Building Fund" of \$500.00 for home missions; the "Major Sidney M. Finger Foreign Mission Fund" of \$500.00 for foreign missions, and the "James Campbell Shuford Church Building Fund" of \$500.00 for home missions.

For a number of years the need of an orphans' home was felt. Articles were published in the "Reformed Church Corinthian," advocating the cause. In 1899 Classis took the first definite action looking to that end. A committee consisting of Revs. J. M. L. Lyerly, J. D. Andrew and H. A. M. Holshouser was appointed to investigate the matter. This committee was continued in 1900 and 1901. In 1902 Rev. J. M. L. Lyerly was appointed to canvass the Classis to raise in pledges at least \$3,000.00, preliminary to establishing such a home. In 1903, that sum having been subscribed, Revs. J. M. L. Lyerly, J. H. Keller and Elder J. C. Lippard were appointed to formulate plans for the proposed home. At a special meeting of Classis in Faith Church, Salisbury, August 13, 1903, this committee made its report, and at this time and place Classis decided to establish Nazareth Orphans' Home, at Crescent, Rowan County. A board of managers was elected, and they secured a charter at once and purchased sixteen and two-fifths acres of land for \$410. In 1906 the McNairy farm, consisting of 85 acres, was purchased at a cost of \$4,100. The home was opened December 2, 1906, with five children, in charge of Miss Mary P. Abbott.

10. *Catawba College.*

Rev. Andrew Loretz had so endeared himself to the churches in North and South Carolina by his Herculean labors, eloquent preaching, pastoral care, missionary zeal, personal magnetism and sympathy for the afflicted, that when the German Reformed Church in the United States celebrated the centennial of her founding in this country, in 1841, a generation after his death, these churches raised a fund for Beneficiary Education, and called it the "Loretz Beneficiary Fund." Aided by the interest on this fund, a number of young men were educated for the ministry at our institutions at York and Mercersburg, Pennsylvania. This was before the days of railroads, and the young men traveled by private conveyance. This was tedious, tiresome and expensive. While the managers of this fund were discussing these difficulties of travel at St. Matthew's camp-ground, about 1849, in the presence of the late Judge M. L. McCorkle, then a young attorney fresh from Davidson College, a young and struggling institution of the Presbyterian Church in North Carolina, he suggested: "Why not found a college of our own in our midst?" This was the germ from which Catawba College sprang. The idea was inspiring. It took shape at once, and in the fall of 1851 Catawba College opened in the "Old Academy Building" in Newton, North Carolina.

The Classis of North Carolina had been faithful and devoted to the Synodical Schools of the Reformed Church, and had sent her young men North to be educated. In 1843 the Classis went on record as



attributing her success in securing a supply of preachers to these schools of the Church. But Mercersburg was too far away to be reached by the scores of young men in the Reformed Church in North Carolina who wished to secure the blessing of a liberal education. Practically every minister in the Classis was a school teacher. This was a necessity from the scarcity of teachers in those days. A select company of young men crowded around these ministers to be taught English, Greek and Latin. These ministers also conducted small theological seminaries; the Classis assigned students for the Gospel ministry to certain ministers for guidance and instruction in their theological studies.

The people, ministers and laymen, discussed privately the propriety of establishing a high school at some point within the bounds of Classis, accessible to all the territory occupied by the Church. When in the year 1849 the Classis met in Grace Reformed Church (the White Church) in the town of Newton, the capital of the newly-formed Catawba County, the sentiment for such a school became so strong that on the last day of the meeting, April 30th, it was crystalized into the following resolution: "Resolved, that a committee be appointed to report at the next meeting of the Classis on the propriety of establishing a school of high order within the bounds of this Classis and under its control." The committee appointed for this purpose consisted of Rev. G. W. Welker, Rev. Jeremiah Ingold, and Elder Henry Sechler. In 1850 the Classis met at Mt. Zion Church, Rowan County. The committee re-

ported progress and was continued. The Classis was called to meet November 19th of that same year at Mt. Zion Church to hear the final report of the committee on the high school. The report was as follows: "1. The Classis is not now prepared to locate the school; but a committee should be appointed to report on the most eligible situation for such a school at the next regular meeting of Classis. 2. It is not possible immediately to procure a competent teacher and the organization of the school should be postponed for the present, but a committee should be appointed to correspond on the subject and suggest a person or persons by the next annual meeting of Classis suitable for a teacher, together with the salary required. 3. That the young men now ready to engage in study be so apportioned among the several ministers of Classis as shall suit their convenience and the time and care of the ministers. 4. That the interests of this contemplated school be recommended to the attention of each minister and member of Classis." The first committee called for consisted of John Coulter, Henry Sechler and Rev. John Lantz; the second committee consisted of Revs. T. Butler, J. H. Crawford, G. W. Welker and J. Ingold. The next annual meeting was held at Beck's Church April, 1851. In the meantime the last-named committee had appointed Rev. J. H. Crawford as the agent to collect funds. He reported that the scholarship plan had been adopted, and that he had secured twenty-eight scholarships at \$200 each and twenty-four half scholarships at \$100 each; also \$125 for a building and contingent fund. He

had visited all the charges but had not solicited all persons likely to take scholarships, and had made no effort to procure any funds for building. The committee on the location of the school reported three desirable places, Salisbury, Sandy Ridge and Newton, but mentioned Newton as their preference. Newton was accordingly chosen by the Classis for the location of the school. The people in various sections of the Church had taken a lively interest in this enterprise. The citizens of the young and vigorous town of Newton were anxious to secure the prize for their community. M. L. McCorkle, Esq., a prominent lawyer of that town and a member of the Reformed Church, had already proposed, in a conversation with friends of the movement at St. Matthew's camp-ground in 1850, that the school be located at Newton. And he took the lead in securing that end. He went to Beck's Church to attend the meeting of Classis, though not an elder, and was accorded all the privileges of the floor except that of voting. Further action in the interest of the school was taken as follows: "Whereas, it will not be safe to establish the contemplated high school unless \$10,000 can be secured in the way of scholarships and \$5,000 as a building fund, and, Whereas, that sum is not yet secured, Resolved, that Classis continue the effort to collect funds and secure scholarships until the adjourned meeting provided for in the next resolution. 2. That Classis hold an adjourned meeting in Newton, Catawba County, North Carolina, on Friday before the second Sunday in June, 1851, at 10 o'clock a. m. 3. That if it shall appear at

this adjourned meeting that the required sum is secured, the Classis go forward to establish the school immediately. 4. That Classis appoint one or more persons in each charge as agents to secure funds." The following appointments were made: M. L. McCorkle, Esq., and Dr. Q. A. Shuford, for the Newton Charge; John Coulter, Esq., Catawba Charge; Rev. David Crooks and Mr. Daniel Finger, Lincoln Charge; Rev. Thornton Butler, Mr. John Swing and Mr. Jacob Berrier, Davidson Charge; Rev. G. W. Welker and Mr. J. C. Clapp, Guilford Charge; Mr. Levi Correll, West Rowan Charge; Rev. John Lantz and Col. George Barnhart, East Rowan Charge.

The Classis met again at Newton June 6th, 1851. The soliciting committee had succeeded in securing \$10,000.00 in scholarships and \$675.00 for the building and contingent fund. Final action for the establishment of the high school was postponed to a special meeting of Classis to be held at Mt. Zion Church, August 12th, 1851. A committee of seven was appointed, consisting of M. L. McCorkle, Esq., Dr. Q. A. Shuford, D. B. Gaither, F. D. Reinhardt, Esq., Dr. J. W. Gunter, John Wilfong and Jos. A. Reinhardt, to secure in the meantime \$5,000.00 for the building and contingent fund. When Classis met at Mt. Zion it was ascertained that the whole sum of \$5,000.00 had not been secured, whereupon Rev. G. W. Welker, John Coulter and H. F. Ramsour were appointed to propose to the people of Newton and vicinity that when they should convey to the treasurer of Classis ten acres of ground as a proper location for the school, and erect

the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 2000).

There is a growing awareness of the need to address the needs of people with mental health problems, and a number of initiatives have been developed to support this. The Mental Health Act 1983 was amended in 1996 to give more powers to the police to detain and transport people with mental health problems to hospital. The Mental Health Act 1996 was introduced to give more powers to the police to detain and transport people with mental health problems to hospital. The Mental Health Act 1996 was introduced to give more powers to the police to detain and transport people with mental health problems to hospital.

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CATAWBA COLLEGE, NEWTON, N. C.



thereon a residence of specified dimensions, and also a brick building for the school in accordance with a plan submitted, then the Classis will pay \$1,000.00 to the people of Newton and vicinity (this amount to be collected east of the Catawba River), and will establish the school with a professor or professors to meet its needs. So certain was it that these conditions would be met that Classis proceeded to elect a principal for the school in the person of Rev. Jacob Chapman, of Harrisburg, Pennsylvania. Mr. Chapman, however, declined the position. Action was also taken to raise a fund of \$1,500.00 (including the \$1,000.00 mentioned above), and to increase the scholarship fund to \$15,000.00. When the Classis met at Grace Church, Catawba County, October 11th, 1851, it was reported that the citizens of Newton and vicinity had met the requirements of Classis. Rev. J. H. Crawford, Rev. David Crooks, F. D. Reinhardt, Esq., M. L. McCorkle, Esq., and Jno. Wilfong, Esq., were accordingly directed to take charge of the opening of the school, to secure a teacher for the time being and to watch over all the interests of the school until the next annual meeting of Classis. Rev. G. W. Welker was at the same time instructed to recommend a suitable person at the next meeting for principal of the school. The committee having the school in charge reported at a special meeting of Classis at St. Paul's, Rowan County, February 25, 1852, that they had opened the school December 3, 1851, with Mr. C. H. Albert as principal and Mr. H. H. Smith, assistant for the first session, and that there were then thirty-two pupils in

the school. The Classis decided not to elect a principal at that time, and placed the school in charge of Rev. John H. Crawford, Rev. C. H. Albert, John Wilfong, M. L. McCorkle, F. D. Reinhardt, D. B. Gaither and Joseph Reinhardt for the next session. When Classis met in annual session at the Brick Church, May 14, 1852, these commissioners reported that they had elected C. H. Albert Principal of the school and Professor of Belles Letters and the Latin and Greek Languages, and Mr. H. H. Smith Professor of Mathematics, Natural Science and Modern Languages. One glowing sentence in the report reads: "The committee only yet have to add that the prospects of the school are so far very encouraging, and that, with the favor of the members of the Church in the shape of dollars and cents and the blessing of God, the institution will beyond all doubt become one of the best literary institutions in the State. Let our people open their hearts and their purses and certain and glorious success will follow." It was also decided at that meeting that after the close of the next term the conduct and control of the school should be vested in a Board of Trustees, consisting of eighteen members, six of whom shall be elected annually by the Classis of North Carolina. The following were elected the first members of this board: John Coulter, Jacob Ramsour, Esq., G. P. Shuford, Jos. Reinhardt, F. D. Reinhardt, Esq., and Col. Philip Hedrick, one year; John Wilfong, E. R. Shuford, George Setzer, T. W. Bradburn, Jacob Ramsour and Joshua Clapp, two years; Rev. J. H. Crawford, M. L. McCorkle, Esq., Jonas Bost, Dr. Q. A.

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Shuford, Col. Geo. Barnhardt and Levi Correll, three years. Rev. J. H. Crawford was appointed agent for the school to collect an endowment fund of \$10,000 in addition to the scholarships already secured. Provision was made to secure a charter from the State of North Carolina. The name of Catawba College was adopted for the school.

The school was opened in the "Old Town Academy Building," but soon became too large for its capacity and was removed to the "Old White Church" (Reformed), the first church built in the town, and for a number of years the only one. Here it remained about two years, until a number of citizens called obligors erected a substantial brick building and a dwelling for the President on an elegant campus of about six acres south of the village, donated in part by Reuben Setzer, who was for many years a faithful Trustee and constant supporter of the school. The campus has been enlarged by several purchases since. In 1880 a new brick building, three stories, forty-five by ninety feet, was added, and in 1905 a still larger addition, with plants for lighting and heating all the buildings on the campus, was commenced. The President's house was enlarged some years before and converted into a ladies' dormitory, called the "Matron's Hall."

The scholarship plan on which the school was started entitled any person who paid or gave bond for two hundred dollars and paid the interest at six per cent. to tuition for one student. The rate of tuition for others was very low, and after running five years the plan was abandoned; the faculty resigned and the property

was leased to one of the Professors, Charles W. Smythe, who conducted a high school until the spring of 1860, when Rev. A. S. Vaughn accepted the Presidency and began to raise an endowment of sixty thousand dollars. By the fall of 1860 he had secured half the above amount and re-opened the institution, with Jacob C. Clapp as Professor of Ancient Languages and his brother, William Vaughn, as tutor. The clouds of the Civil War began to thicken in the spring of 1861, and the President and his family returned to Pennsylvania. Many of the students enlisted in the army, and Professor Clapp finished the term with the few that remained. Afterwards, at the instance of citizens of the town, he conducted an academy in the college buildings until peace was declared. After the surrender he associated Major S. M. Finger with him in conducting Catawba High School. In a short time this institution rivaled Catawba College in her earlier days.

The flower of the youth of the surrounding country flocked to Newton for a practical business education and to fit for college. Many of the young men had been soldiers and had felt the need of education and had learned obedience to authority. They made model students, and teaching them was a delightful task. These men are now among the most useful and successful of our citizens. Many of them are eminent in the learned professions and captains in the army of the growing industries which are rejuvenating the South. After a few years of school work Major Finger retired and Catawba High School was con-

ducted by Prof. J. C. Clapp, assisted by several young men who had fitted for college at Catawba, and had graduated at other institutions. Among these was Rev. John A. Foil, who in a few years became co-principal, and afterwards Professor of Mathematics. In these capacities he has done valuable service for many years; teaching first and last almost all the branches of an extensive curriculum, and being proficient especially in Mathematics, Greek and Chemistry. He worthily carries the degree of Ph.D., conferred by his Alma Mater, Ursinus College, in 1889. In 1885 Catawba High School was merged into Catawba College, with Rev. J. C. Clapp, D.D., as President and Professor of Intellectual and Moral Philosophy; Dr. Foil, Professor of Mathematics; and W. H. Thompson, Professor of Latin and English. The class of 1889, consisting of J. C. Leonard, J. M. L. Lysterly and M. A. Foil, was the first to graduate. Since this date, with a few exceptions, classes have been graduated annually, varying in numbers from the above to eleven. Co-education was begun in 1880. Departments for music, art and business have since been added. The curriculum has always been of a high order and on a par with the best institutions in the State. The discipline and conduct of the students has doubtless not been excelled by any co-temporaneous institution in the country. Their standing and success in after life have been commensurate with their school life. They adorn the various useful avocations. In May, 1900, after an almost continuous connection as student, tutor, Trustee, Financial Agent, Professor and President,



beginning in 1851, Rev. Dr. Clapp resigned the presidency, and Charles H. Mebane, an alumnus who had served several years as Professor of Greek, and had also served a term as State Superintendent of Public Instruction, was elected. During his administration Prof. Mebane well sustained the character of the institution, and especially was he successful in swelling the patronage, which was, perhaps, never larger before or since. On his retiring, in May, 1905, Rev. George A. Snyder, D.D., for fifteen years the successful pastor of Christ Reformed Church of Hagerstown, Maryland, was elected. Dr. Snyder has served two years, during which time large additions and improvements have been made to the buildings, as noted above.

#### 11. *A Home Church Paper.*

Endorsement was given to authorized publications from the first. The "Weekly Messenger" was accorded many warm resolutions, and ministers were enjoined year after year to increase the subscription lists in their charges. During the period of separation from Synod the need of a church paper published at home was felt very strongly. In 1864 an effort was inaugurated to carry out this long-cherished purpose. Committees were appointed to purchase a press and issue the paper. But when this committee came to report the next year, the matter was deemed not feasible and was accordingly dropped.

The matter of a home church paper rested until 1873. It was then decided to establish such a paper at once, and a strong committee, consisting of S. M.

Finger, M. L. McCorkle and Rev. Dr. J. Ingold, was appointed to take charge of the enterprise. But they reported at the next meeting that insufficient patronage rendered issuing the paper impracticable. The matter rested again for a great many years.

In 1887, after the Trustees of Catawba College had re-organized the institution under the provisions of the charter, the Philomathean Literary Society established the "College Visitor." It was intended primarily to represent the College, but at the same time it did a vast amount of good for the whole Classis. The editors in each issue gave a page or two to items of church news from the several sections of Classis. It was a financial as well as literary success. Voluntary subscriptions were given by friends to back the enterprise in case more money was needed than the subscription list and advertising brought to the business manager. But these subscriptions were not needed and were not called for. Rev. J. A. Foil was appointed editor-in-chief, and associated with him were Messrs. J. M. L. Lyerly and J. C. Leonard, members of the Sophomore Class in the College; Rev. J. L. Murphy was editor of the church news column. The "College Visitor" had an interesting and successful career for several years. Its successor is the "Catawba College Educator," now issued by the Athenæan and Philomathean Literary Societies.

In 1893 Rev. J. L. Murphy began the publication of a parish paper in the town of Hickory, called the "Ccrinthian," after his church. At the end of the year its publication was discontinued for a few months.

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But in March, 1894, Revs. J. L. Murphy and J. C. Leonard as editors began the publication of a monthly paper under the same title, but with a wider scope, the intention being that it should be a local paper for the entire Classis. The new periodical received a hearty welcome from the Reformed people of North Carolina. In 1894 it was endorsed by Classis, and the pastors were directed to urge their members to give it their moral and material support. In 1896 Classis reaffirmed its endorsement in the following action: "Resolved, that the 'Corinthian' is endorsed as the local organ of Classis, and that the pastors are directed to secure subscribers." Rev. J. C. Leonard resigned in 1897, but the paper was continued by Rev. J. L. Murphy and was a valued supporter of the work of the Classis of North Carolina. At the beginning of March, 1906, the name was changed to the "Reformed Church Standard," and the paper has since been issued twice a month. Rev. J. L. Murphy, D.D., continues editor; Rev. C. E. Wehler, D.D., is business manager.

### 12. *The Records of Classis.*

The minutes of Classis are complete from the beginning. They are in a good state of preservation, though the first records are somewhat soiled from age. Since 1901 all the record books of Classis have been kept in a fire-proof vault. During the first seven years the minutes were written by a secretary, chosen as an officer of Classis at each annual meeting. The first meeting was held at Clapp's Church in 1831, and Rev. J. H. Crawford was the secretary. The second meet-

ing was at Pilgrim Church in 1832, and the secretary was Rev. D. B. Lerch. The third meeting was held at Savitz's Church, 1833; the secretary was Rev. W. C. Bennet. At the fourth annual meeting, in Grace Church, 1834, Mr. John Coulter was the secretary. In 1835 the fifth annual meeting was held in Brick Church, and Rev. J. H. Crawford was elected secretary. At the sixth annual meeting, held in Pilgrim Church in 1836, Rev. J. G. Fritchey was secretary. Rev. J. H. Crawford was the secretary in the seventh annual meeting, at Lower Stone Church, in 1837. This method of keeping the records proved unsatisfactory, inasmuch as the books and papers had to be carried from place to place and change hands so often. Consequently at the eighth annual meeting, at Lower Stone Church (to which place Classis adjourned from St. Paul's Church, Lincoln County, where there was no quorum present), in 1838, it was decided that the records should thereafter be kept by a Stated Clerk. Rev. J. H. Crawford was elected to this office. He did his work well, and kept the minutes neatly and accurately. He held the office nine years, until the seventeenth annual meeting, at Emanuel's Church, Davidson County, 1847, when he resigned. Rev. G. W. Welker, who had become a member of Classis in 1842, was thereupon elected Stated Clerk. He filled the position for the long term of forty-five years, resigning at the sixty-second annual meeting, in 1892, held at Hedrick's Grove Church, Davidson County. Classis accepted the resignation in the following resolution: "Resolved, that this Classis appreciates the services of Rev. Geo. W. Welker, D.D.,

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as Stated Clerk for forty-five years; that we have unlimited confidence in his ability as an officer of Classis and as a correct parliamentarian; that it is only with kind consideration for his advancing age that we accept his resignation; that we pray God's richest benediction upon him, and that he may be spared many years yet to our Church and the North Carolina Classis." Rev. J. C. Leonard, then pastor of the Upper Davidson Charge in Davidson County, was elected Stated Clerk, and has now filled the office fifteen years. The Classis thus in seven years had five different secretaries, and in sixty-nine years it has had three Stated Clerks.

### 13. *Delegate Elders.*

The names of the elders who attended the meetings of Classis as delegates in its early years form an interesting chapter in the history of the Reformed Church in North Carolina. These men were chosen as elders by the local congregations for their integrity and character. To be chosen an elder in a Reformed Church in those days was a mark of distinction. The elder then stood very close to the minister. Indeed he does in these latter days, but in a somewhat different sense. The elders whose names appear on the first records of Classis were representative men who stood high in the communities in which they lived. Their names were the family names still found on the membership rolls of the congregations in the several sections of Classis. At Clapp's Church in the first meeting the names of the elders are Philip Hedrick, John Hoke, Adam Roseman and Daniel Clapp. The



names indicated that they were citizens of Davidson, Lincoln, Rowan and Guilford Counties, respectively. The next year Classis met at Pilgrim Church, in Davidson County, and the elders were Jacob Leonard, Sr., Henry Sechler, David Ramsour, Daniel Clapp and Jacob Holshouser. The sections of the Church can again be easily known by the names of the elders. Mr. Leonard was from the Davidson district; Mr. Sechler and Mr. Holshouser from the Rowan district; Mr. Clapp from the Guilford district, and Mr. Ramsour from the Lincoln district. The elders in the third meeting, in 1833, at Savitz's Church, were Daniel Correll, Daniel Faust, Peter Rauch and Jacob Leonard, Sr. The elders attending the fourth meeting, at Grace Church, in 1834, were John Coulter, Henry Sechler, John C. Barnhardt and Peter Faust; Jacob Leonard, Sr., of Davidson County, was recorded as absent. The elders at the fifth meeting, in 1835, held at Brick Church, in Guilford County, were Daniel Conrad, Jacob Berrier, John Coulter and Caspar Holshouser. In the sixth meeting, in Pilgrim Church, in 1836, the elders were Samuel Lantz, David Ingle, John Hagy, Philip Hedrick and Henry Sechler. The elders of the seventh annual meeting, at Lower Stone Church in 1837, were Joshua Clapp, Peter Harman, Jacob Lantz, Henry Moose and Jacob Berrier. The eighth annual meeting was held also at Lower Stone Church in 1838, and the elders were John Ramsour, John Peck, Christian Faust, Nathaniel Edwards and Jacob Leonard, Jr. The elders at the ninth annual meeting, held at Coble's Church in 1839, were Solomon Ramsour,

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John Cansler, John C. Barnhardt and Samuel Lantz. At the tenth annual meeting, held in St. Matthew's Church, 1840, the elders were John File, Jacob Berrier, George Albright, Solomon Warlick and John Carpenter. At the eleventh annual meeting, at Emanuel's Church, in 1841, the elders were Absalom Grimes, Paul Kluttz, Geo. P. Shuford, Daniel Loretz, E. L. Shuford, Bernhardt Swing, William Faust and B. Clapp. The twelfth annual meeting was held at Brick Church in 1842. The elders were Jacob Berrier, Bernhardt Swing, John Hileman, W. A. Corrier, Jacob Lantz and Jacob Ramsour. The thirteenth annual meeting (the year marked by such signal encouragement), was held at Beck's Church in 1843. The elders were Jacob Berrier, John C. Barnhardt, Joshua Clapp, J. Ramsour, John Coulter and Bernhardt Swing. Philip Hedrick and Jacob Leonard, Jr., were present as advisory members.

The list might be continued through many succeeding years, and these family names, together with others, would be repeated over and over. As a rule the families of the Reformed Church in North Carolina have remained faithful to their Church. It is to the credit of the Reformed Church that on the present rolls of membership in all of the older churches are found the family names that have clung to the faith of the fathers through successive generations. Following the thirteenth annual meeting, among the names of elders already mentioned, there are recorded in subsequent meetings the names of Maxwell Warlick, Henry F. Ramsour, E. P. Coulter, John Hileman,

Solomon Lohr, Wm. Faust, Jos. H. Rauch, Daniel Finger, Frederick Holshouser, Joseph Meisenheimer, Joseph H. Reinhardt, Jacob Hunsucker, John Peeler, Jacob Shuping, Samuel Yokeley, Peter Finger, Moses Foil, Solomon Warlick, George Barnhardt, Peter Fink, Valentine Leonard and Paul Yost.

14. *The Ministers of the Classis.*

The first session of the North Carolina Classis was held in Clapp's (now Brick) Church, in Guilford County, Saturday, May 21st, 1831. The ministers present at the meeting of Classis were the following: William Hauck, John G. Fritchey, D. B. Lerch and John H. Crawford. The statistical report for that year shows the enrollment of John Brown and George Boger as additional members. These were the charter members of the Classis. They have been followed by a long line of successors in the past seventy-six years. The following is a list of all the ministers whose names have appeared on the roll of Classis:

1. John Brown never attended a session of Classis, but the report shows that he was pastor of seven churches in Rockingham and Augusta Counties, in Virginia. His name disappears from the roll after the annual meeting in 1833.

2. William Hauck at the organization of Classis was elected President. He was pastor of the churches in Davidson County. His name was erased from the roll of Classis in 1837.

3. John H. Crawford was chosen the first Secretary of the Classis, which held its first meeting in one of

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his churches. He was at the same time pastor of four churches in Guilford and Orange Counties. He was dismissed to the Classis of Virginia in 1858.

4. John G. Fritchey was elected Corresponding Secretary by the Classis in its initial meeting. At the time he was pastor of five congregations in Lincoln County. He was dismissed to Zion's Classis in 1841.

5. Daniel B. Lerch was the first Treasurer of Classis, and was pastor of four churches in Rowan, Cabarrus and Montgomery Counties. He had been ordained by the Synod at Hagerstown, Maryland, in 1830, when permission was given to organize the new Classis. He died while still quite young, March 18, 1834.

6. George Boger was not present at the first meeting of Classis, at Clapp's Church, but attended the second meeting, at Leonard's Church, in Davidson County. He is reported without a charge. He died June 19, 1865.

7. William C. Bennet first went as a missionary to South Carolina. He became a member of the Classis in 1833, when he was reported as pastor of six congregations in the Newberry and Lexington districts of South Carolina. He was dismissed to Zion's Classis in 1837.

8. W. C. Rankin was received from the Tennessee Synod of the Lutheran Church in 1835. In 1838 he went West as a missionary.

9. John Lantz was ordained August 5, 1838, having been licensed by Synod in September, 1837. The committee on ordination consisted of Revs. G. A. Leopold, J. G. Fritchey, J. H. Crawford and Elder Nathan-

iel Edwards. It was customary in those early days of the Classis to appoint elders on ordination committees. Rev. G. A. Leopold, of the Maryland Classis, who had been invited to a seat as an advisory member, was appointed on the above committee of ordination. Rev. Lantz was dismissed to the Classis of Virginia in 1869.

10. David Crooks was received as a licentiate from Zion's Classis, in 1838, and was ordained in October of that year by a committee consisting of Revs. J. H. Crawford, G. A. Leopold, George Boger and Elder Jacob Leonard, Jr. He died January 24, 1859.

11. George A. Leopold was received from Maryland Classis in 1839. He was suspended from the Gospel ministry in 1842, and his name disappeared from the roll in 1843.

12. George W. Welker was licensed by the Classis March 27, 1842, and was ordained the same day by a committee consisting of Revs. J. H. Crawford, J. Lantz and Elder D. Clapp. He died July 9, 1894.

13. S. S. Middlekauff was received as a licentiate from Mercersburg Classis in 1842, and was ordained August 1, 1842, by a committee consisting of Revs. J. H. Crawford, G. W. Welker, J. Lantz and Elder H. Schwenk. He died in 1845.

14. Jeremiah Ingold was licensed by the Classis April 27, 1844, and on the same day was ordained by a committee consisting of Revs. J. Lantz, S. S. Middlekauff and D. Crooks. He died February 12, 1893.

15. F. W. Plassman was licensed April 17, 1844, and on the same day was ordained by Revs. J. Lantz,



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S. S. Middlekauff and D. Crooks. He died September 30, 1848.

16. Thornton Butler was licensed January 26, 1848, and was ordained March 11, 1848, by Revs. G. W. Welker, J. Lantz, J. Ingold and Elders Peeler and Kluttz. He was dismissed to Illinois Classis in 1869.

17. C. H. Albert was received as a licentiate from Lebanon Classis and was ordained the first Sunday in May, 1852, by the whole Classis as a committee. He was dismissed to Goshenhoppen Classis in 1853.

18. William Sorber was received as a licentiate from Philadelphia Classis April 13, 1853, and was ordained the same day by the Classis as a committee. He was dismissed to Philadelphia Classis in 1856.

19. Gilbert Lane was received as a licentiate from the Reformed Dutch Church in 1856, and was ordained at the same time by Classis as a committee. He was dismissed to the Classis of Schoharrie, Reformed Dutch Church, September 19, 1857.

20. P. Allison Long was licensed Friday before the second Sunday in June, 1858, and was ordained December 14, 1858, by the Classis as a committee. He was dismissed to the Tuscarawas Classis December 20, 1871.

21. Samuel J. Fetzer was received from the Virginia Classis November 18, 1858. He died August 8, 1861.

22. A. S. Vaughn was received from the Goshenhoppen Classis May 4, 1860. His name disappears from the roll after 1861. He was received a second time from the Presbyterian Church, June 14, 1882. He was dismissed to the Presbyterian Church March 24, 1884.

23. E. Boehringer was received from the Maryland Classis in April, 1862. His name does not appear on the roll of ministers after his reception.

24. Jesse W. Cecil was received a licentiate from the M. E. Church, April 25, 1862, and was ordained July 18, 1863, by Revs. G. W. Welker, P. A. Long, J. Ingold and Elders Correll and Peeler. He died March 5, 1899.

25. Thomas Long was licensed April 28, 1862, and was ordained the first Sunday in May, 1863, by Revs. G. W. Welker, T. Butler, P. A. Long and Elder D. R. Hedrick. He died December 25, 1898.

26. John Ingle was licensed May 25, 1863, and ordained by the Classis as a committee May 23, 1864.

27. Michael L. Hedrick was licensed May 23, 1864, and was ordained January 12, 1873, by Revs. T. Long, J. C. Denny and J. W. Cecil.

28. J. C. Denny was received a licentiate from the Presbyterian Church September 15, 1866, and was ordained the same day by the Classis as a committee. His name was erased from the roll November 14, 1878.

29. Jacob C. Clapp was licensed April 27, 1867, and was ordained May 2, 1869, by Revs. T. Butler, T. Long and J. Ingold.

30. Peter M. Trexler was licensed June 2, 1871, and in the same year was ordained by Revs. P. A. Long, J. Ingle and J. C. Denny.

31. John A. Foil was received a licentiate from the Philadelphia Classis May 2, 1874, and was ordained July 5, 1874, by Revs. J. C. Clapp, P. M. Trexler and G. W. Welker.

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32. Julius H. Shuford was licensed July 4, 1874, and was ordained July 5, 1874, by Revs. J. C. Clapp, P. M. Trexler and G. W. Welker. He was dismissed to the Classis of Shelby, June 25, 1881. He was received the second time from the Classis of Northern Illinois, May 9, 1888, and was dismissed the second time to the Classis of Virginia, May 1, 1889. He was received the third time April 26, 1894, from the Classis of Virginia.

33. Robert F. Crooks was licensed May 26, 1877, and was ordained the first Sunday in June of the same year by Revs. J. A. Foil, J.H. Shuford and J. C. Denny. His name was erased July 17, 1888.

34. G. Dickey Gurley was received from Westmoreland Classis June 23, 1881. He was dismissed to the Illinois Classis November 25, 1886.

35. Paul Barringer was licensed June 25, 1881, and was ordained the first Sunday in September of the same year by Revs. J. C. Clapp, G. D. Gurley and J. Ingle.

36. A. P. Horn was received from Lehigh Classis October 20, 1883, as a licentiate, and on the same day, by request of Classis, was ordained by a committee of the Synod of the Potomac, consisting of Revs. E. R. Eschbach, T. F. Hoffmeier and A. S. Weber. He was dismissed to the Lehigh Classis January 6, 1885.

37. Calvin B. Heller was received as a licentiate from Maryland Classis June 29, 1884, and was ordained June 30, 1884, by Revs. G. D. Gurley, A. P. Horn and Paul Barringer. He was dismissed to the Classis of Virginia November 17, 1891. He was received a second time from the Juniata Classis, October 1, 1902.

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38. Lewis Reiter was licensed and ordained October 2, 1885; the committee of ordination consisted of Revs. J. Ingold, J. A. Foil and G. D. Gurley. He was dismissed to the Classis of Virginia May 7, 1891.

39. Joseph L. Murphy was licensed October 23, 1885, and on the same day was ordained by Revs. J. Ingold, J. A. Foil and G. D. Gurley.

40. Jacob C. Leonard was licensed May 4, 1889, and was ordained October 10, 1889, by Revs. J. L. Murphy, J. C. Clapp and Paul Barringer.

41. J. M. Luther Lyster was licensed May 4, 1889, and was ordained October 10th, of the same year, by Revs. J. L. Murphy, J. C. Clapp and Paul Barringer.

42. Allen R. Holshouser was received from Wichita Classis December 28, 1889. He was dismissed to Wichita Classis April 29, 1892. He was received a second time from the Miami Classis, November 18, 1903.

43. Jesse Richards was received from Tiffin Classis May 1, 1890. He was dismissed to Tiffin Classis December 12, 1894.

44. D. P. Lefever was received from Philadelphia Classis November 17, 1891. He was dismissed to Mercersburg Classis February 16, 1894.

45. Andrew H. Smith was received a licentiate from Schuylkill Classis October 8, 1892, and was ordained October 9th, of the same year, by Revs. J. C. Clapp, J. A. Foil and J. L. Murphy. He was dismissed to Allegheny Classis August 26, 1897.

46. James D. Andrew was licensed May 6, 1893, and was ordained July 30, 1893, by Revs. G. W. Welker, J. C. Clapp and J. C. Leonard.

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47. Harvey A. M. Holshouser was licensed April 27, 1894, and was ordained May 13, 1894, by Revs. J. C. Clapp, A. H. Smith and J. A. Foil. He was dismissed to the Presbyterian Church May 5, 1905.

48. Wm. H. McNairy was licensed April 27, 1894, and was ordained July 29, 1894, by Revs. J. W. Cecil, J. C. Leonard and M. L. Hedrick.

49. B. Frank Davis was received from Miami Classis July 28, 1894. He was dismissed to the Presbyterian Church November 14, 1901.

50. A. Shulenberger was received from Maryland Classis May 7, 1896. He was dismissed to Virginia Classis February 23, 1901. He was received a second time from the Classis of Virginia July 10, 1906.

51. Clarence Clapp was licensed May 9, 1896, and was ordained May 31st, of that year, by Revs. J. C. Clapp, J. C. Leonard, J. W. Cecil and A. H. Smith. His name was dropped from the roll May 12, 1906.

52. Wm. H. Stubblebine was received from Wyoming Classis January 28, 1897. He was dismissed to Miami Classis May 4, 1898. He was received a second time from Miami Classis February 28, 1902. He was dismissed to Philadelphia Classis May 26, 1904.

53. Theodore C. Hesson was received a licentiate from Gettysburg Classis July 15, 1897, and was ordained July 18th, of that year, by Revs. A. H. Smith, J. A. Foil and J. L. Murphy. He was dismissed to Gettysburg Classis May 2, 1902.

54. L. M. Kerschner was received from the East Pennsylvania Classis December 30, 1897. He was dismissed to the Presbyterian Church April 19, 1900.



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55. C. H. Riedesel was received from Ursinus Classis December 30, 1897. He was dismissed to Heidelberg Classis November 30, 1903.

56. Wm. A. Long was received from Juniata Classis May 12, 1898. He was dismissed to Philadelphia Classis May 10, 1902.

57. J. N. Faust was received a licentiate from Goshenhoppen Classis June 11, 1898. and ordained the same day by Revs. Paul Barringer, J. M. L. Lyerly and A. Shulenberger. He was dismissed to Philadelphia Classis May 16, 1902.

58. G. A. Stauffer was received a licentiate from East Susquehanna Classis January 7, 1899, and was ordained March 12th, of that year, by Revs. J. C. Clapp, J. D. Andrew and J. W. Cecil. He was dismissed September 11, 1902, to Lancaster Classis (Ohio Synod).

59. Henry E. Sechler was licensed May 6, 1899, and was ordained November 9, of that year, by Revs. J. L. Murphy, J. C. Clapp and J. Ingle.

60. John H. Keller was received a licentiate May 21, 1901, from West Susquehanna Classis, and was ordained June 30, 1901, by Revs. Paul Barringer, W. H. McNairy and C. H. Riedesel.

61. Joshua L. Bowers was licensed May 21, 1901, and was ordained July 14, 1901, by Revs. H. A. M. Holshouser, J. M. L. Lyerly and Paul Barringer.

62. Wm. B. Duttera was received a licentiate June 26, 1901, from Tiffin Classis, and was ordained the same day by Revs. J. M. L. Lyerly, W. H. McNairy and C. H. Riedesel.

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63. David E. Bowers was licensed May 17, 1902, and was ordained the same day by Revs. W. H. Stubblebine, J. D. Andrew and J. H. Keller.

64. S. W. Beck was licensed May 17, 1902, and was ordained March 22, 1903, by Revs. J. L. Murphy, J. C. Clapp and J. A. Foil.

65. W. W. Rowe was licensed May 17, 1902, and was ordained July 22, 1902, by Revs. J. C. Leonard, H. A. M. Holshouser and D. E. Bowers.

66. Wm. H. Causey was licensed May 20, 1903, and was ordained June 7, 1903, by Revs. J. C. Leonard, H. A. M. Holshouser and M. L. Hedrick.

67. Shuford Peeler was licensed May 20, 1903, and was ordained July 12, 1903, by Revs. J. C. Leonard, J. D. Andrew and D. E. Bowers.

68. Chas. W. Warlick was licensed May 20, 1903, and on the same day was dismissed to Juniata Classis.

69. Chas. E. Wehler was received from Philadelphia Classis October 3, 1904.

70. George Albert Snyder was received from Maryland Classis October 3, 1904.

71. Frederick Cromer was received from Eastern Ohio Classis October 29, 1904. He was dismissed to the same Classis November 20, 1905.

72. Lucian W. Showers was received from Clarion Classis November 20, 1905. He was dismissed to Clarion Classis October 22, 1906.

73. J. Silor Garrison was received from Allegheny Classis May 9, 1906.

74. Milton Whitener was licensed May 12, 1906, and was ordained July 29, 1906, by Revs. J. L. Murphy, C. E. Wehler and C. B. Heller.

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75. A. Samuel Peeler was licensed May 12, 1906.  
He was dismissed to St. John's Classis May 12, 1906.

76. Wm. S. Clapp was licensed May 12, 1906.

15. *Annual Meetings of Classis.*

The following is a list of the places of the annual meetings of Classis, together with the names of the Presidents:

1831. Brick Church (Clapp's), in Guilford County.  
Rev. Wm. Hauck, President.

1832. Pilgrim Church, Davidson County. Rev. J.  
H. Crawford.

1833. Savitz's Church, Rowan County. Rev. J. G.  
Fritchey.

1834. Grace Church, Lincoln County. Rev. J. H.  
Crawford.

1835. Brick Church. Rev. J. G. Fritchey.

1836. Pilgrim Church. Rev. W. C. Bennet.

1837. Lower Stone, Rowan County. Rev. W. C.  
Rankin.

1838. St. Paul's, Lincoln County. No quorum be-  
ing present, Classis adjourned to Lower Stone Church.  
Rev. J. G. Fritchey.

1839. Coble's Church, Guilford County. Rev. G. A.  
Leopold.

1840. St. Matthew's Church, Lincoln County. Rev.  
J. Lantz.

1841. Emanuel's Church, Davidson County. Rev.  
J. Lantz.

1842. Savitz's Church, Rowan County. Rev. D.  
Crooks.

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1843. Beck's, Davidson County. Rev. G. W. Welker.

1844. Brick Church. Rev. D. Crooks.

1845. St. Matthew's Church. Rev. J. Ingold.

1846. Grace Church, Rowan County. Rev. J. Lantz.

1847. Emanuel's, Davidson County. Rev. J. H. Crawford.

1848. Brick Church. Rev. J. Ingold.

1849. Newton. Rev. J. H. Crawford.

1850. Mt. Zion, Rowan County. Rev. T. Butler.

1851. Beck's Church. Rev. J. Ingold.

1852. Brick Church. Rev. T. Butler.

1853. Lincolnton. Rev. J. Ingold.

1854. Mt. Gilead, Cabarrus County. Rev. J. Lantz.

1855. Bethany, Davidson County. Rev. Wm. Sorber.

1856. Brick Church. Rev. J. H. Crawford.

1857. Newton. Rev. J. Lantz.

1858. Grace, Rowan County. Rev. D. Crooks.

1859. Pilgrim. Rev. J. Ingold.

1860. Brick Church. Rev. S. J. Fetzer.

1861. Grace, Catawba County. Rev. A. S. Vaughn.

1862. St. Paul's, Rowan County. Rev. J. Ingold.

1863. New Jerusalem, Davidson County. Rev. T. Butler.

1864. Mt. Hope, Guilford County. Rev. P. A. Long.

1865. Grace, Rowan County. Rev. J. Ingold.

1866. Daniel's, Lincoln County. Rev. J. W. Cecil.

1867. Bethany, Davidson County. Rev. T. Long.

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1868. St. Mark's, Alamance County. Rev. J. Ingle.  
1869. Newton. Rev. J. Ingold.  
1870. Mt. Zion, Rowan County. Rev. J. C. Denny.  
1871. Emanuel. Rev. J. C. Clapp.  
1872. Brick Church. Rev. J. Ingold.  
1873. Hickory. Rev. J. W. Cecil.  
1874. Lower Stone. Rev. J. C. Clapp.  
1875. Hebron, Davidson County. Rev. J. Ingold.  
1876. Brick Church. Rev. J. A. Foil.  
1877. Newton. Rev. P. M. Trexler.  
1878. Mt. Zion. Rev. J. Ingle.  
1879. Emanuel. Rev. J. H. Shuford.  
1880. Brick Church. Rev. J. Ingold.  
1881. Salem, Lincoln County. Rev. M. L. Hedrick.  
1882. Mt. Zion. Rev. J. Ingold.  
1883. Pilgrim. Rev. G. D. Gurley.  
1884. Mt. Hope. Rev. G. D. Gurley.  
1885. St. John's, Catawba County. Rev. P. M. Trexler.  
1886. St. Luke's, Rowan County. Rev. J. C. Clapp. D.D.  
1887. Concord. Rev. Paul Barringer.  
1888. Mt. Carmel, Davidson County. Rev. T. Long.  
1889. Brick Church. Rev. C. B. Heller.  
1890. Maiden. Rev. P. M. Trexler.  
1891. Bethel, Stanly County. Rev. J. L. Murphy.  
1892. Hedrick's Grove, Davidson County. Rev. J. C. Clapp, D.D.  
1893. Bethel, Catawba County. Rev. J. M. L. Lyerly.



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- 1894. New Gilead. Rev. P. M. Trexler, D.D.
- 1895. Calvary, Davidson County. Rev. J. A. Foil,  
Ph.D.
- 1896. Conover. Rev. A. H. Smith.
- 1897. Mt. Hope. Rev. J. L. Murphy.
- 1898. Newton. Rev. Paul Barringer.
- 1899. Lower Stone. Rev. W. A. Long, Ph.D.
- 1900. Beulah, Davidson County. Rev. A. Shulen-  
berger.
- 1901. Faith. Rev. J. D. Andrew.
- 1902. Daniel's, Lincoln County. Rev. W. H. Mc-  
Nairy.
- 1903. Hickory. Rev. H. A. M. Holshouser.
- 1904. High Point. Rev. J. C. Clapp, D.D.
- 1905. Lexington. Rev. J. L. Bowers.
- 1906. Bethel, Stanly County. Rev. C. B. Heller.
- 1907. Burlington. Rev. D. E. Bowers.

## CHAPTER IV.

### THE EASTERN GROUP OF CHURCHES.

#### 1. *The Brick Church, Guilford County.*

(This sketch is largely taken from "Colonial Records.")

THE fathers of the Reformed Church in this State, it appears, never imagined that it could be of any interest to future generations who they were, or what they did to perpetuate the Church they loved, for they have left scarcely any records of their deeds of piety. It is a matter of much regret that they were so indifferent to an honest Christian fame. It is true that in one sense they were alive to the proper results of their lives, for they were studiously anxious to bestow upon their children churches, schools and the means of grace. Greatly have some of their descendants undervalued the faith and constancy of these fathers. The reverence that would delight itself in collecting the deeds of these Christian pioneers of the faith in North Carolina, so as to form them into a memorial to the praise of these good men who lived and died in the Southern wilderness, could one hundred years ago have found many valuable traditions among those who then were the fathers of these churches; but alas, they have been permitted to carry these historic treasures with them to the voiceless grave, and there, with their dust, sleep the recollec-

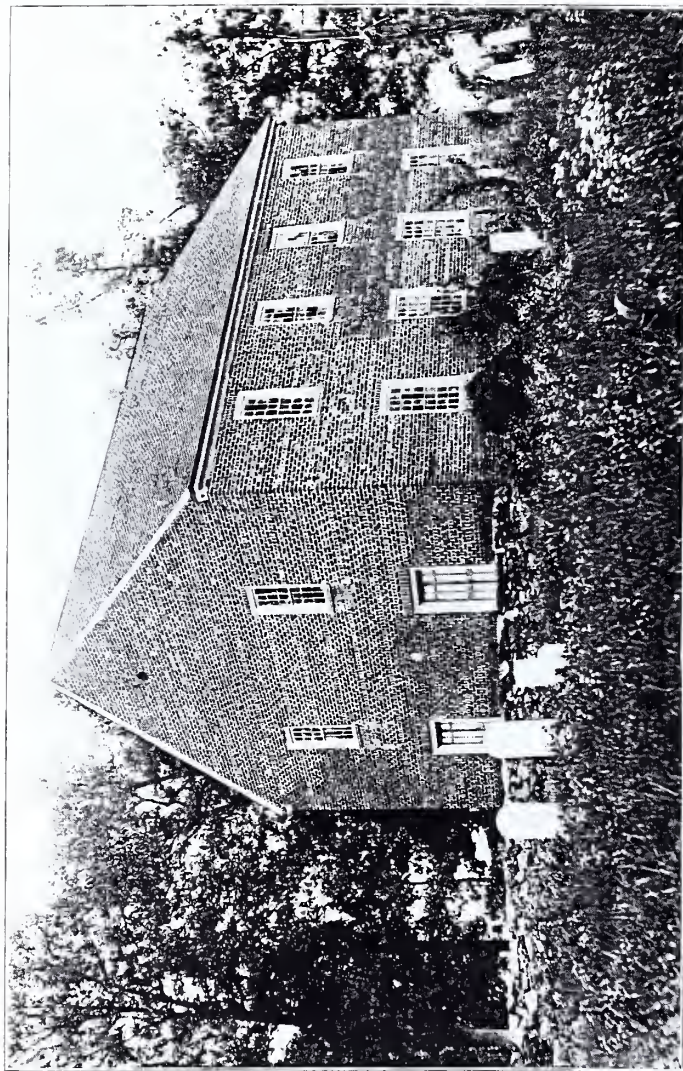
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tions of their youth that made the unwritten history of the infant churches in the South.

Each inch of ground near the "Brick Church" is historic. Near it lies the uncared-for famous battleground of the Revolution. The church is the best way-mark to direct the traveler or antiquarian to the graves of the brave men who, on American soil, shed the first blood in resistance to tyranny. All around the church, too, are scattered the unknown graves of men who, during the Revolution, about the time of the battle of "Guilford Court House," fell in a skirmish in the county between a body of British soldiers and some mountain men from the western counties of the State. He who journeys westward through our State on the old Salisbury road leading from Hillsboro to that place, by a shorter detour, will find himself on the eminence where stands the church near the public highway, and from thence looks over a scene of deep historic incidents—scenes the memory of which has almost faded away, because they have found no historian to tell the living generation of those deeds sacred to freedom and religion.

Late on Saturday evening in the autumn of 1748, three emigrant families on their way from Oley, Berks County, Pennsylvania, to Western North Carolina, in quest of a new home, arrived near where stands St. Paul's or Grave's Church. They pitched tents for the night near a spring of living water, and soon each one was busy in his or her appropriate work of preparation. They seem to forget the fatigue of long travel, and had one then looked in upon them he would have seen





BRICK CHURCH, GUILFORD CO., N. C.



that they looked forward to the coming Sabbath as a day of rest. They conscientiously kept God's holy Word while journeying slowly to their distant homes in the wild woods. The fathers of the "Brick Church" were Sabbath-keeping men. How many of the blessings which their children have since enjoyed may be traced to this keeping of God's command we cannot say; yet, no doubt, God has remembered children's children for this hallowed Sabbath, there kept by the brothers George Valentine and Ludwig Clapp, or Klapp, and Mr. Hunter, their brother-in-law. These Pennsylvanians were descendants of emigrants from Hesse, in Germany, and all members individually and by inheritance of the Reformed Church. The sound of the energetic strokes of the axes of the emigrants in felling wood to last their camp-fires over the Lord's Day, echoing through that dense forest, attracted to their encampment a settler living near by, ever on the watch for passing emigrants, to hear news from the old, far-distant home. In this case, to their mutual joy, they proved to have been old neighbors and acquaintances in Pennsylvania.

By the advice and under the direction of this man in the beginning of the next week, they examined the land unoccupied and contiguous to his. The brothers Clapp made choice of lands on Beaver Creek, which proved to be of the very best; but Hunter pushed farther westward to the forks of the Yadkin, whither he had started. The Beaver Creek settlers bought their lands of one McCulloh, who was the agent of the Colonial proprietor of North Carolina. These

two families were the original founders of the Reformed Church in Guilford County. In a few years, however, they were followed and joined by the Albrights, Court-ners, Mays, Swings (Schwencks), Greesons, Ingolds, Hoffmans, Fousts (Fausts), Ingles, Linebergers, Weit-zells, Sharps (Scherbs), Shepherds (Schaeffers) and others, whose descendants made the "Brick Church" congregation afterwards in its palmiest days. After the cabins were roofed and patches cleared, a school-house was erected hard by where the "Brick Church" now stands. No doubt even then the members of the Reformed Church had a definite purpose at some future day to there build themselves a house in which to worship the God of their fathers. The tradition still lingers about here that the location of this church was determined by a dream. The wife of George Clapp, who was an Albright, and who was the great-grandmother of Joshua Clapp, before she left her Pennsylvania home had distinctly presented to her mind in a dream the scenery surrounding the cemetery in which she should be buried. The scenery of her vision was found in a portion of the farm purchased by her husband, and a marked feature of which was a large rock. On the hill in the cemetery adjoining the church rests the dust of this pilgrim, and at its foot near the spring may be found the enduring rock that served as the reason for the choice of this burial-ground. There was no regularly organized congregation until about 1770, although several persons had visited the communities or churches in this State previous to this time in the character of ministers, although

it is a matter of uncertainty whether they had authority to exercise the functions of this sacred office. Of these, tradition mentions one Martin, a Swiss, about the year 1759; another, Dupert, in 1764. Perhaps, in other parts of the church, more extended or more reliable records can be obtained of these men. The first permanent ministrations of the Gospel enjoyed by these people was under the pastorate of the Rev. Samuel Suther, who preached in a small log-house built by the Reformed and Lutherans, where Low's (Lutheran) Church now stands, and about a mile south of the "Brick Church." The Reformed worshiped there until during the war of the Revolution, when owing to some quarrel the door was locked, and the Reformed Church, choosing rather to suffer wrong and sacrifice their property than to persist in the use of their right at the expense of peace and quiet, withdrew. The real or ostensible cause for this violent and summary action cannot now be certainly determined; but doubtless it grew out of the question of the war itself, for while the Reformed almost to a man were patriots, the Lutherans with equal unanimity were loyalists. They at once removed to their school-house, and soon built a new and larger one to serve also for a church. Suther resided on a farm of his own, about one mile east of the church, on the old Salisbury road, near where a Dr. Denny used to live. It was afterwards owned by Mr. Banks Holt, of Graham, N. C.

Rev. Samuel Suther was a Swiss, born May 18, 1722. His father, in the youth of Samuel, sought a home for

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his wife and twelve or thirteen children in the new world, where he supposed he would be best able to provide for them. The voyage across the ocean in those days was not short nor always safe nor pleasant. The vessel on which this Swiss family sailed was more than four months on its passage, and encountered thirteen severe storms, and being badly crippled, was compelled to put into an English port, where it was detained several months for repairs. While here the father and two daughters died and were interred on English soil. The 8th of October, 1739, when the vessel was at last hove in sight of the shore, was a terribly cold day. The provisions were exhausted when she encountered the severest storm of the voyage. So weak and exhausted were the passengers that 220 perished before they could be got to land. On the 10th Samuel Suther, more dead than alive, was brought to shore, where he was taken in care by an Englishman, who nursed him back to conscious life. He alone of his father's family survived the wreck. It is probable that, being a Swiss, he had received in his native land a good education, he being seventeen years old when he left the land of his birth. German school teachers were in demand in every German community, and Samuel Suther found employment as teacher for some years in the provinces of Virginia, Carolina, Georgia, Pennsylvania and Maryland. In 1749 he taught the German school connected with the Reformed Church in Philadelphia. In June, 1768, he was preaching in Mecklenburg County (now Cabarrus), North Carolina. The tradition among his de-

scendants is, that he was ordained in Philadelphia and had a certificate to that effect, but it is lost.

He was an ardent and fearless patriot, and was very obnoxious to the Tories, and was in full sympathy with the men who signed the Mecklenburg Declaration, in whose midst he had lived.

The Reformed members almost to a man were at one with the preacher in his patriotic sentiments. It is now not known that he was in full sympathy with the work of the Regulators, but of his church members were a number who were present and took part in the disastrous battle of Alamance. So active and outspoken was he afterwards in the cause of the colonies to throw off the yoke of Great Britain, that he became a marked man for the hate of loyalists and was driven from his home, having to seek refuge among his friends.

During the Revolutionary War a detachment of the British army, led by some Tories, on their way to Guilford Court House, encamped on his farm and devastated it, destroying his grain and cattle, while he was forced to flee for his life and hide himself. They ravaged the farms of his parishioners far and near, destroying their means of living, insulting their women, and abusing the children, because their fathers were in the patriot army, and their minister was their leader.

Suther was a man of learning and of no mean ability, and was held to be quite an orator in this German community. He was intelligently and sincerely attached to the doctrines and order of the Reformed Church as learned in his childhood's home, in the land of the Great Reformer, Zuinglius. For his



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church and his adopted country he was ever ready to do battle. Its liberty as a republic would only make it more like his own land of Tell.

He was too impatient to await attack. Strong in the belief of the doctrines he held and taught, he was ever ready to do battle to all gainsayers. It was his delight to sally forth on adventures as a polemical knight-errant, and it is quite probable that for one of his powerful and sarcastic attacks on the Lutheran peculiar Sacramental doctrines, and on their Toryism, he was excluded from Low's Church. Subsequently Mr. Suther moved to Mecklenburg County (now Cabarrus), where he remained but a short time; and thence in 1786 moved to Orangeburg, South Carolina, where he died September 28, 1788. At this day his descendants still may be found in Cabarrus County, who well may be proud of the name and work of him who did so much in the early history of North Carolina as a colony and as a State, and who laid the foundation of churches that, still flourishing, hold the faith he preached and cherish his memory. The Elders of the Reformed Church during this period were Ludwig Clapp, Matthias Schwenck and George Cortner, Esq. This last was a prominent man in those days. He was the business man of the congregation, and was perhaps the best master of the English language in this community. Without advantages of education, he was endowed with a fine mind, of sound judgment, and sterling probity. He was for many years the magistrate for this part of the county, and few men ever sat on the bench who brought to the discharge

of its duties higher qualities of a pure heart or clear head. Tradition loves to dwell on his virtues as patriot, magistrate and Christian; and this we record as a memorial of a name soon to be forgotten, for none longer lives in this State bearing his worthy name. He was the great-grandfather of Rev. J. C. Clapp, D.D., of Newton, N. C.

Excluded from their place to worship God after the manner of their fathers, the Reformed congregation was not content to do without a place of worship. Of course the school-house site was chosen on which to erect their demolished altars, and few lovelier spots can be found so well adapted for the purpose of a church. The foundation of their first log church may still be seen extending beyond the eastern wall of the old school-house. It was a large building to be formed of logs, and few churches of that day, when all were of logs, were capable of seating so many persons. The members who were few in number, first settlers in a new country, with no trade and no means of making money, found themselves unable to build a church. The means of life not raised on their farms, or created by their hands, had to be brought from Pennsylvania, and whatever they had to sell or exchange was conveyed thither in the same manner. But their poverty and perplexity could not extinguish their purpose to have a house of worship. They be-thought themselves of the wealth of their kindred in Pennsylvania, of their fine churches, their numbers and prosperity, and determined to appeal to them, presenting the two-fold plea of affinity of blood and

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by faith. They accordingly sent their pastor Suther and Elder George Cortner on this mission. The result of this first and only effort of this church in seeking pecuniary aid in the east is unknown. One fruit of that mission was a Communion Cup, the gift of the church at Berne, in Berk's County. It bore the inscription: "Von der Berner Kirche." For nearly a century it was used by God's children in remembering the Lord Jesus. In 1871 it was consumed in the fire that destroyed the residence of James M. Shaw, where it had been placed for safe keeping during the Civil War.

By some means the rude church edifice was completed, but now by the time this end was attained, their pastor has gone, and there is none to be had to watch over this flock. The voice of prayer and praise is not heard in their new sanctuary on the Lord's Day. This serious want caused the piety of these venerable men to be expressed in still another form. The recollections of Sabbaths happily spent in the churches where their youthful feet carried them, the value of the preached Word, and the stated services of God's House were now felt as of intense value, and they could not endure the thought of passing the Sabbath without instruction in neglect of divine worship. The habit of their childhood irrepressibly demands that the voice of God be heard on the Sabbath when they assemble. The consistory ordered that Sabbath service should be continued, services opened by prayer and praise, and that Jacob Clapp of Ludwig should conduct the services, assisted by Mr. Scherer, the school-

master. He was superior in education to the brethren of that day, and with a fine voice and was a good reader. When on the Sabbath this congregation devoutly assembled to worship God, they had prepared their hearts and minds by service of song and prayer, then listened to a sermon in their own language; one of Dr. Conrad Nitz's sermons was read; those "Posauner der Ewigkeit"; those "Deiner Worten" melting and edifying that humble assembly. Thus was kept alive reverence for God's house. Their hearts were warmed and purified by those words of fire. Thus was nurtured a piety that loved sound doctrine, valued a stated ministry, an orderly worship, and cherished a strong attachment to the church of their youth. The records in the handwriting of Suther show but two communions during his ministry. One in 1773, when 17 were added to the church; the other in 1776, when 23 were confirmed. During this period Christian Foust and Ludwig Clapp, of Ludwig, were Elders. Ingold and Leinberger were Deacons. After a vacancy of three or four years, the congregation secured the services of the Rev. Mr. Bithahn, then residing in Lincoln County. This was in 1786. Mr. George Clapp, grandfather of Captain Joshua Clapp, sent his wagon and team those weary one hundred and twenty miles to convey his goods to Guilford, and then settled him on a plantation of his own on the banks of the Alamance, afterwards owned by Captain William Albright. A few years ago there still tarried with us those who remembered this minister, and to them his memory was exceedingly precious. He confirmed the late

Jacob Clapp, grandfather of Rev. J. C. Clapp, D.D., of Newton. His ministry, probably, did not reach two years. No record of any of his ministerial acts is found in the "Church Book." His death was very sudden. He had preached on the Sabbath on one of the parables of our Lord, and subsequent events made the sermon so impressive that it was long afterwards spoken of by those who heard it. He was invited to dine with George Clapp, who resided near the church. He declined the invitation on the plea that he felt unwell and preferred at once to go home. He did so, and soon after reaching there was called to dinner. He seated himself, invoking the divine blessing, and had eaten but a few mouthfuls when he sank down from his chair, and was scarcely removed to his bed before his spirit was gone to that blessed world, the reality and happiness of which he had been depicting to his people a few hours before. The news of the sad event fell with crushing weight on his flock, so soon and so unlooked for made desolate. The day of his burial was a day of weeping, and the congregation testified their affection for a beloved minister by refusing to have his corpse carried to the place of burial in a wagon, as was the custom, but bore it full two miles on a bier on their shoulders. Their affection needed one more expression that should witness for future generations the last resting place of his precious dust. Like that of the great and venerated Calvin at Geneva, the grave of Bithahn no man knows. It is one among a number of undistinguished graves a few yards from the present entrance to the graveyard.



Would that it were otherwise, and that we could point to his grave, but he lies sleeping, surrounded by those who bore him to his burial, alike unknown, and with them Christ shall wake him. He is not forgotten. This may have occurred about 1789.

During the twelve succeeding years, the church was unable to secure a pastor. The Rev. Andrew Loretz, of Lincoln County, during this period, visited Guilford quarter-yearly. During this term, doubtless the practice of reading sermons on the Sabbath was kept up. The first ministerial act of Father Loretz recorded is the confirmation of 14 persons in 1788, also of 29 in 1791; October, 1793, of 32 persons; and in 1795, of 5 persons.

In February, 1801, commenced the ministry of Rev. Henry Diefenbach, who was brought up under the ministry of Father Brown of Virginia. His ministry terminated in 1807, on the 22d of March. During his ministry our records first give the number of communicants that may have communed on each occasion. But little impress was made upon the character of the church by this ministry, in the way of moulding and polishing it. His dismissal in the end showed that their appreciation of the ministerial character was far above his own. He removed and settled over some churches in the east. Jacob Clapp, of Ludwig, and John Graves (Greff), were Elders at the time. The visits of Father Loretz were now resumed, and for fourteen years this church had no regular minister. In those days the hearts of this people were loyal to their own church, indeed, or they had not so patiently

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waited for better days. About the year 1812, Captain William Albright was sent to the "Coetus" with a "Bittschrift," requesting that a minister be sent to visit the destitute churches in Carolina, and to secure a pastor for the "Klappe Kirche," as it was still called. Some one at Synod who took an interest in those poor churches recommended to him J. R. Reily, then a young minister, as the very man suitable for the work, could he succeed in prevailing on him to undertake it. During the year 1813 by order of the "Coetus" Mr. Reily visited North Carolina and spent some time among the Guilford Churches. By his agreeable manners, winning address and talent, he won his way to the hearts of the people, and so popular did he become, that his name became a common one bestowed by mothers on their children.

He catechized a class of 57 catechumens, and confirmed them on the 16th of October, 1813. That communion was memorial in the history of the church, and aged persons were wont to refer to it with emotions of joy. At this time the ancient log church was dilapidated, and it had been determined to remove it and put up a frame building in its stead; but at the suggestion of Rev. Mr. Reily, it was agreed to put up one of brick. So liberal and harmonious was the congregation then, that no difficulty was had in raising funds for its erection. These were the church's palmy days, when Captain Albright, Jacob Clapp, George Clapp, Barney Clapp, Col. Daniel Clapp, Daniel Albright and others, who have now all ceased from their labors, were leaders in the church.

The house was built probably in 1814, but owing to a defect in the foundation, the wall gave way and it was never finished. However, it was used until 1841, when the walls were taken down and it was rebuilt and remodelled. It was perhaps the first brick church in all that region, and became thus distinctively known as "The Brick Church." Its former name of "Clapp's Church," "Der Klappe Kirche," in time gave place to the new name, and now no one hears "Clapp's Church." Still no permanent ministry could be secured for this church; but in 1818 Mr. Hauck, who then or afterwards settled in Davidson County, visited the "Brick Church" and held a communion. In 1817 Rev. John Ebaugh visited this church and catechized, and on the 10th of October, confirmed 27 persons and administered the Lord's Supper to 166. In 1821 Rev. John Rudy, who had been sent together with Rev. Mr. Knouse, to catechize, baptize and confirm the young, and preach and hold communion in North and South Carolina churches, accepted a call from churches in Guilford and Orange Counties, North Carolina, including the "Brick Church." It was a blessed day for the church when Rev. Rudy became its pastor. His pastorate continued until 1825, and was a very prosperous one for the church. He was a man of undoubted piety and energy. After a successful ministry of four years he removed to New York. His removal was occasioned or accelerated by a feud between two wings of the then influential Clapp family in which the pastor's family unfortunately became involved. It was a sad day for the church when its

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pastor thus fled from its spirit of strife. For the two or three years succeeding the removal of Rev. Rudy, the consistory employed the Rev. William Paisley of the Presbyterian Church (as a supply) to preach for them. At Christmas, 1828, God once more gave this church a pastor of their own communion. The Rev. John H. Crawford then assumed the pastorate. It was now that the transition from the German to the English language was made in the pulpit service. For the welfare of the church this was none too soon. The pastorate of Rev. Crawford closed September 30, 1840, being almost twelve years. In November, 1841, he was succeeded by Rev. G. W. Welker, whose pastorate continued until 1893.

Allusions have been made once or twice to the position of the members of this church in the struggle between the British Crown and the colonies. The battle-ground of the Regulators was in the heart of the congregation, and its members were in this first conflict for the rights of the people. An aged lady (Judith Clapp) told Dr. Welker that she distinctly remembered being on the battle-ground that morning, in company with her mother and some other women, and that her uncle came where they were seated under a tree, and told them they had better go home for there would be bloody work there soon; at the same time pulling off his waist-coat he threw it over the limb of a tree. They didn't reach their home, which was just across Beaver Creek, and not a mile away, before they heard the firing and soon several of the wounded men were brought to their house. Tobias

Clapp was taken prisoner by Tryon, and carried to Hillsboro, but by some means he escaped or was released. He was a Regulator and a most uncompromising liberty man. In this battle it is related that from behind a tree one Peter Cortner fired twenty-one deliberate shots with his rifle at Tryon's men. Captain Weitzell was a member of the "Brick Church." His company was at the Battle of Guilford Court House, and was mainly made up of members of the Reformed Church. This company was detailed to guard prisoners. Among those present were: William Albright, Matthias Schwenk, Jacob Clapp, Tobias Clapp, Barney Clapp, then a youth of sixteen years. The only Tory among the Clapps was a brother of the patriot Tobias. He was taken prisoner by the Americans and brought into camp. When Tobias saw him his indignation was aroused, and he said to his companions: "Dieser Kerl will ich behuten"—determined he should not escape. In the cemetery, sloping off from the east wall of the "Brick Church," more than half the distance from the gate to the eastern wall of the yard, immediately opposite the entrance, is a low soap-stone, with scarcely legible characters. Stoop-ing, you can with difficulty decipher its inscription. It marks the grave of Captain William Albright, who was a native of Pennsylvania. He was an Elder and one of the most efficient members. It was his custom in his old age always to walk on the Sabbath to the "Brick Church" from his home on the Alamance, more than two miles. Betimes on Sabbath morning, his erect and stately form could be seen coming down



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the road to the church, dressed after the old fashion, with buckles on his shoes and staff in his hand. Seldom was his place vacant in the house of God. His deep interest in his church was shown by his visit to Synod to plead in person for a minister. Not only was he a valuable church member and exemplary man of God, but he was also an ardent and incorruptible patriot, who was relied upon by his compatriots of the Revolution. During the time that the army of General Greene was in this region, and when the Tories were exceedingly troublesome and daring, Captain Albright, Barney Ingle, Tobias Clapp and Eli Newlin were sent to Hillsboro to carry powder to the army, and by their knowledge of the way, and courage, succeeded in escaping the Tories and getting back with it into camp. Captain Albright died in 1839.

### 2. *Stoner's Reformed Church (Steiner's), Guilford County.*

The second church in respect of age in the old Guilford Charge was the Stoner Church. Rev. Weyberg was the first pastor, and possibly organized the congregation. However, he was preceded by one Leinbach, a foreign German. The founders of this church were the Albrights (Albrechts), Fausts, Basons, Ephlands, Gerhards, Loys, Longs, Shaddies (Schades), Steiners, Neases, Trollingers, Sharps (Scherbs), and others whose descendants still people that fertile region on the waters of the Haw River, Alamance and Stinking Quarter. These immigrants were mostly

from the counties of Schuylkill and Berks in Pennsylvania, and from Maryland. Their house of worship, in order to be central to the widely-scattered settlements, was erected on the point of land formed by the confluence of Alamance and Stinking Quarter streams. The place was very inconvenient of access, and this may account largely for its decadence. In its earliest days Jacob Albright, Peter Sharp and John Faust were the Elders; Philip Snotherly and David Ephland, the Deacons. This congregation fared as the other Reformed Churches in the colony for want of stated ministerial services, and was dependent on the occasional visits of Loretz, Hauck and others until 1821, when Rev. John Rudy became the pastor of the charge, and was succeeded three years after his dismissal by Rev. J. H. Crawford, who in turn was succeeded in 1841 by Rev. G. W. Welker. Owing to various causes the congregation for several years was without pastoral ministrations, and the house of worship became dilapidated, was allowed to go down and finally passed off the roll.

3. *Barton Reformed Church, Randolph County.*

The northeast corner of this county was peopled, as Guilford, by Germans from Pennsylvania. At an early day the Reformed and Lutherans built a union church, still known as "Richlands." Owing perhaps to the same causes that made the separation in the "Low" Church, the Reformed people soon moved to a house of their own, built near the village of Liberty, on the road that led from Guilford Court House to

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Cross Creek, or Fayetteville. The old log house was still standing a few years ago on a parcel of land containing 24 acres and 32 poles, conveyed by John Collier to the "Calvinistic Congregation" for ten pounds. The deed bears date April 28, 1791. The deed conveys the parcel of land to said Calvinistic Congregation and their succeeding congregations forever, and here the Browers, Keims and other adherents of the Calvinistic and Reformed Churches worshiped God after the manner of their fathers. However, owing to the dearth of ministers this place was neglected. It was still under the oversight of Rev. John Rudy a living church; but was, under succeeding pastors, suffered to fall into decay, and now has no regular organization.

### 4. *Mt. Hope Reformed Church, Guilford County.*

The Mt. Hope congregation of the Guilford Charge was organized by the Rev. G: W. Welker, D.D., with members who came from Coble's Church, a union Lutheran and Reformed Church, about 1847 or 1848. Dr. Welker had preached on Sunday evenings at Neece's School House for some time near where the church was afterwards built. Then a brush arbor was built, which soon gave way to a better one covered with boards. The first church, a brick building, was erected in 1851. The mason work was done by Henry Ryder, the wood work by Daniel Welker and Elias Neece. The land was given by David Neece. The principal families who were members and helped build the church were the Fousts, Neece, Clapps, Corsbies,

Phipps, and others. John Foust, Christian Foust, John Corbsie and John W. Phipps were the first Elders. Dr. A. A. Phipps led the singing, taught the first Bible class, and the first public school. The first person buried in the cemetery was Emanuel C. Phipps. The first funeral sermon preached in the church was by Rev. Simon Scherer, a Lutheran minister. Elder John Foust was the first Superintendent of the Sunday School and served until his death in 1861. He was one of the best of men, a sincere and earnest Christian. He loved God's Word and his fellow men. The Sunday School at Mount Hope has never closed its doors, and now numbers about 140 members. For more than a quarter of a century Elder J. R. Woods has been Superintendent. Dr. Welker's ashes rest in the "God's Acre" near the church he loved and served so long and faithfully. Mary R. Neece, wife of Christian Neece, was the first person confirmed after the church was organized. Every fall up to the beginning of the Civil War a campmeeting was held, at which Revs. Fetzer, Butler and Dr. Ingold did the preaching. Between the years 1854 and 1858 a large number of middle-aged men, heads of families, were converted and joined the church, and a great change for good was made in the community. One memorable instance of these meetings was the conversion of Henry Shepard. He had been a slave to strong drink. He often said that from the hour of his conversion God took away all his taste for drink. He lived and died a monument of God's grace. The church suffered more or less during the war. After it was over it again

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revived. The old church having become too small, about 1875 or 1876 the present church was built. In the fall of 1878 a protracted meeting was held at which Rev. J. W. Cecil did the preaching. His wife who was an earnest Christian worker was with him. God's Spirit was poured out upon the church as never before, and on October 13, 1878, 64 united with the church. It was a blessed day. How the people and the old pastor rejoiced together! The most of them were young men and women in the beginning of life. Mt. Hope is justly proud of her young men who have gone to other fields. Among them are Charles A. Starr, who died in early manhood just as he was beginning to preach; Rev. W. H. McNairy, pastor at Lenoir, N. C.; C. B. McNairy, M.D., a successful physician at the same place; Charles H. Mebane, a lawyer and ex-President of Catawba College, at Newton, N. C., and ex-State Superintendent of Public Instruction; Rev. J. D. Andrew, of Burlington, N. C., who was for some years the popular pastor of the Guilford Charge; and student Clarence Woods, who is preparing for the ministry. The church now has a membership of 200, and although without a pastor for nearly five years, she is strong and vigorous, ready and willing to do the Master's service.

Mt. Hope Church is a monument to its founder, Rev. Dr. Geo. W. Welker, a brief sketch of whose life follows.

REV. GEORGE WILLIAM WELKER, D.D.

George William Welker, eldest son of Daniel and Anna M. Welker, was born near Greencastle, Penn-



sylvania, November 3, 1817. His mother began his rudimentary training in letters and religion in his early childhood. He fitted for college partly under Rev. Robert Kennedy, a Presbyterian minister. He took his literary and theological course at Mercersburg, graduating with distinction in 1841. His eulogy on Dr. Rauch, a rare production for one of his age, was one of the incidents of his college life, for which he was chosen by his fellows. It was published in pamphlet form and copies may yet be found. The late Rev. Jeremiah Ingold, D.D., his bosom friend through a long life, and he left Mercersburg for North Carolina in the fall of 1841 in a private conveyance, one furnishing the horse, the other the vehicle. His diary of the journey is a vivid picture of the social, intellectual and spiritual young man, and of the life and customs of the people on the route. It breathes fervent love for home, kindred and native land; contains keen observations and discriminating criticisms of what he saw and heard; gives a clear view of his varied emotions of joy, hope and anxiety as to what the future may bring forth; and through it all a firm trust in the leadings of his Father's hand, and absolute loyalty to His service. This diary is a prophecy of his future life and work. On Saturday, October 23d, the young theologues reached Father Brown's at Bridgewater, Virginia, and spent the Sabbath with him. Dr. Welker preached and was greatly encouraged by this veteran of the Cross. After sixteen wearisome days they reached Dr. Ingold's home and the "Brick Church," the scene of Dr. Welker's future

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life's work. After preaching in various parts of the Classis during the fall and winter, he received and accepted a call from the Guilford Charge, and in March, 1842, was installed to a pastorate that lasted fifty-one years. Even a bird's-eye view of this eventful career cannot be crowded into this sketch. The strength and vigor of his sermons brought him into immediate public notice, and made him the idol of his own people and of the Classis. One of the younger ministers of the Classis, a native of Davidson County, speaks of him thus: "Dr. Welker, for many years the most striking personage in the Classis, was very popular in Davidson County. He and Rev. Thomas Long were great friends. I remember how we looked forward to the visits of Dr. Welker. He usually came once a year and preached at the protracted meeting. These meetings were great occasions and the people from the different congregations would attend the meeting at which Dr. Welker was to preach. If he came to Bethany the other congregations would attend services at that place; if he came to Pilgrim, we all went to Pilgrim. He had only one eye and wore glasses. His voice bore the German accent. His sermons made a profound impression. Once when Classis met at Emanuel's Church, I, a small boy, was left at home and the rest of the family went. That night when they returned with some visitors the conversation to a late hour was about the great sermon preached by Dr. Welker. His text was: 'Circumscission nor uncircumscission availeth anything, but a new creature in Christ Jesus.' While listening to

those fireside conversations about the great sermons my spirit was stirred within me to be a preacher of the Gospel. Some of his great sermons were preached upon some of the texts: 'Pitched his tent towards Sodom;'' 'Remember Lot's Wife;'' 'Forty days and Nineveh shall be overthrown.' Dr. Welker was known to reprove without fear anyone who made any disturbance while he was preaching. I remember at Bethany a number of young people sitting in the gallery began talking while he was preaching. He stopped, looked them straight in the face and said, 'I have preached to all kinds of persons; I have preached to the convicts in the penitentiary, but I never preached to anyone who behaved as badly as you.' There was no more trouble."

Dr. Welker was regarded as a fighter, but he was very tender and sympathetic. In the home and around the fireside you saw the real man. He was a diligent student and a tireless pastor. I have heard that the late Senator Vance said that Dr. Welker was North Carolina's greatest theologian and preacher at that time. The time that he served as Stated Clerk was about commensurate with his pastorate. He was the constant and often the only delegate to Synod and General Synod from the Classis of North Carolina. In these bodies he took a prominent part and was often a champion in debate. In the controversy over the Mercersburg Theology he was an original, constant and uncompromising opponent and one of the strongest champions on his side. But when terms of peace were offered he was one of the worthy commission that

formulated and piloted the plan that saved the Reformed Church from a complete rupture. When he entered the Guilford Charge nearly every farm in its bounds had a still-house, and intemperance was making terrible havoc among the members. As soon as he deemed himself sufficiently established in the affection of his people, he began a warfare on whisky that was waged with deadly pertinacity on both sides for many years. Many of the wealthier and more influential members after withdrawing their subscriptions and failing to starve out their pastor withdrew from the church and formed an organization in another denomination. But the whisky power was broken, and he lived to see the last still-house abandoned among his membership. The most influential of those who withdrew, in his extreme old age, sent for Dr. Welker to come to see him. Reconciliation was made and an engagement that Dr. Welker should preach his funeral. In the controversy that brought on the Civil War, he was invincible for the Union, and outspoken in his convictions. He was bitterly persecuted. His life was threatened, and a mob assembled to intercept him on his way home from Greensboro one night to hang him, but as he always believed a divine hand led him to take an unusual road and thus the mob was robbed of its victim. His courage and his trust in Providence never failed. Neither did the confidence of his friends in his integrity and the rectitude of his course. Many were the poor, needy and oppressed whom he counseled and succored during the terrible ordeal. After peace was made his county sent him

to the Legislature, to aid in reconstructing the shattered government. He was the peer of any in that body, and had there been a majority like him, the mistakes that brought the body into disrepute had not been made. During his political career he ministered regularly to his congregations and maintained his standing with his people.

He contributed many able articles to both secular and religious journals. These all bear the unmistakable impress of his vigorous mind, while his best thinking was done not at the desk, but on his feet. His articles in the appendix to the eighth volume of the Colonial Records of North Carolina, on the early Germans and Reformed Churches in North Carolina, is a model of good writing. So are his written discussions in the controversy on Mercersburg Theology. His reading took a wide range, and while his salary was always inadequate, doubtless averaging less than four hundred dollars, he annually bought a fine lot of books, and accumulated a large and valuable library of the choicest literature. Few private libraries in the State, if any, are equal to it.

His relations to his neighboring ministers of sister churches were most cordial and fraternal. They frequently exchanged pulpits. Rev. John A. Gretter, Presbyterian pastor at Greensboro, buried and preached the funeral of his first wife. His own brethren were too far off to reach him in time.

To attend the meeting of Classis, which he almost never failed to do, and of the Board of Trustees of Catawba College, and to assist his brethren in their



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protracted meetings, he often traveled the entire length of Classis (130 miles) on horseback or in a vehicle. He rivaled Loretz and our pioneer preachers in their travels and other hardships and labors. His endurance of heat, cold and toil was phenomenal. His capacity for mental activity was equally great. He was *facile princeps* of all the pastors in these churches up to this date, unless Loretz be excepted.

After serving the Guilford Charge for fifty-one years he resigned his cherished life's work into the hands of Rev. J. D. Andrew, reared in his own flock and hard by his old home. A complication of ailments had for several years greatly impaired his health, and after lingering about a year in retirement, his faithful old family physician informed him that medicine could bring no further relief and that the end was nigh. He replied: "I am ready," and on the 9th of July, 1894, his great spirit took its flight. His age was 76 years, 8 months and 6 days. A vast assembly attended his funeral. His dust rests in God's Acre at Mt. Hope, hard by his home.

### 5. *St. Mark's Reformed Church, Alamance County.*

St. Mark's Reformed Church is located one and one-fourth miles south of Elon College in Alamance County. The late Rev. G. W. Welker, D.D., in his notes on the origin of this congregation says that it was organized at Friedens, about nine miles northwest of the Brick Church soon after the Brick Church was organized, and probably by the same minister who organized the Brick Church. Friedens was a union Reformed and

Lutheran Church and was located about two miles northwest of Gibsonville. It was also known as "Schumaker's Church." The Reformed families in this vicinity were the Weitzells, Wyricks, Straders, DeWalds and others, who here were wont to worship until the congregation by neglect was under the ministry of Rev. Crawford suffered to disintegrate. However, on the 13th of January, 1855, under the ministry of Rev. G. W. Welker, this congregation was re-organized. Gideon DeWald and William Weitzell were chosen Elders; John Clapp, Duncan Troxler and Joshua Weitzell, Deacons.

For the convenience of its members in 1857 the Reformed congregation withdrew and held services under a brush arbor two miles southeast of Gibsonville near Boon's Station on the old stage road leading from Salisbury to Hillsboro. In 1862 the present building was erected about one-half mile south of the arbor. This is a frame structure about 40 by 60 feet. As will be seen from the date it was built in war times. Many of the residents in the community can well remember when it was built. They say it was enclosed and the floor laid and used in this way for a long time before it was plastered. Rev. G. W. Welker, D.D., was pastor from the re-organization till 1889. Rev. Jesse Richards from 1889 till 1891, and Rev. D. P. Lefever from 1891 till September 30, 1893. Rev. J. D. Andrew took charge of the congregation on November 5, 1893, and still remains the pastor. In 1895 the church was nicely papered and painted on the inside and in 1897 it was painted afresh on the outside.

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The present membership is 89. The officers are as follows: R. L. Mebane and Levi Shepherd, Elders, and C. V. Boon, W. R. Whitt and W. B. Montgomery, Deacons.

This congregation like many others in the country has suffered very much by the removal of its members to the neighboring towns.

### 6. *Burlington Reformed Church.*

During the annual meeting of the Classis of North Carolina, held at the Brick Church of the Guilford Charge, May 1, 1889, the Alamance Charge was constituted, consisting of St. Mark's, Stoner's and a proposed congregation in Burlington.

This new charge was enrolled by the Board of Home Missions with an appropriation of \$300.00 per annum and Rev. Jesse Richards, of Lakeside, Ohio, was commissioned missionary pastor. He entered upon this new pastorate in the spring of 1889, and organized a congregation in the home of Mr. Z. M. Foust on Main Street in Burlington in 1889, with the following charter members: Z. M. Foust and Jacob J. May, Elders; James P. May and Wm. N. Mebane, Deacons; Wm. M. Mebane, Mrs. Rachel May, Mrs. Z. M. Foust, Miss Lula Foust, Mrs. J. P. May and Mrs. Wm. M. Mebane.

Rev. Richards remained pastor here from May, 1889, to September 30, 1891. During this time he preached in the "Union Church" and had large congregations. At this time there were as yet few houses of worship in Burlington. Several of the denominations held services alternately in the Union Church. Under the

pastorate of Rev. Richards the membership grew until it numbered about fifty. Many of the older citizens here still remember and speak of Rev. Richards and his plain earnest Gospel preaching. In the fall of 1891 Rev. Richards was succeeded as pastor by Rev. Daniel P. Lefever, who remained here until September 30, 1893. Mrs. Lefever organized and maintained a good Sunday School at the Fair grounds in East Burlington. But for some cause or other Rev. Lefever did not succeed in building up or even holding together the congregation in Burlington. The Board of Missions dropped Burlington from the roll on October 1, 1893.

Almost nothing was done in Burlington from 1893 to 1898. Rev. J. D. Andrew, pastor of the Guilford Charge, made occasional visits to Burlington, looking after the scattered members and preaching for them as best he could. On October 20, 1895, Rev. Andrew effected a re-organization of the congregation which had now dwindled down to a mere handful. A few new Reformed families had moved to Burlington. In all 23 names were secured for the new organization. On the 23d of October, 1895, Z. M. Foust and W. R. Garrett were installed as Elders, and J. P. May and A. M. Shepard as Deacons.

Rev. Andrew lived too far away and had his time too exclusively occupied in the Guilford Charge to do effective work in Burlington. At a meeting of the Classis held in Newton September 4, 1897, the Guilford Charge was again divided. Burlington, St. Mark's and Fairview were constituted a charge under the name of the "Burlington Charge."

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At a quarterly meeting of the Bi-Synodic Board of Home Missions, held in Harrisburg, Pennsylvania, in January, 1898, Burlington was again placed on the roll of missions with an appropriation of \$350.00. Rev. J. D. Andrew was commissioned pastor to begin work April 1, 1898. He began work in the new charge September, 1898, after spending July and August in the Moody Bible Institute of Chicago.

On his arrival in the charge he found 19 members in Burlington. With these he began work. They were much discouraged. The services were held in the old "Union Church." There was no regular organist and oftentimes Rev. Andrew had to lead the singing and do the preaching. The children of the Reformed families in town were in Sunday Schools of other denominations and it was seen at once that they did not want to withdraw till after Christmas. So no effort was made to organize until April 23, 1899. At this date an organization was effected with 19 scholars. Mr. A. M. Shepard was elected Superintendent, Mr. Z. M. Foust, assistant Superintendent, and Mr. W. R. Garrett, Secretary and Treasurer. These brethren have served acceptably in these offices to the present time.

On February 13, 1900, a lot at the corner of Front and Anderson Streets, in West Burlington, was bought from Mr. B. R. Sellars at a cost of \$265.00. It was decided to build a brick church to be covered with slate, the auditorium to be 34 by 50 feet with a class room 10 by 20 feet on either side. The first brick was laid July 10, 1900. By Christmas of this year the



building was enclosed. The first service was held January 6, 1901, when a large congregation was present; the Lord's Supper was administered and three members were received. The church was plastered during December, 1901, and January, 1902.

During May and June of 1903 the church was beautifully papered and painted on the interior and wire screens were put on the windows outside. The whole cost to date is \$3,275.00. Of this amount the North Carolina Classis gave \$400.00 and the Board of Missions loaned \$500.00. The pastor served as building committee, soliciting agent and treasurer of the building fund. His cash book shows 1,260 entries.

The church membership at this writing is 138. The Sunday School enrolls 250 in the regular department, 75 in the Home Department and 42 in the Cradle Roll. The Ladies' Aid and Missionary Society numbers 28 active and 3 honorary members.

The present officers of the congregation are as follows: Elders, Z. M. Foust, W. R. Garrett and J. C. Shepard; Deacons, A. M. Shepard, W. H. Fogleman, C. H. Heritage and S. D. Thompson.

*7. Fairview Reformed Church, Whitsett.*

Whitsett Institute is located three miles south of Gibsonville, in Guilford County, North Carolina. This school was founded in 1884 under the name of Fairview. In the year 1888 Prof. W. T. Whitsett, Ph.D., began teaching here. From the beginning of Dr. Whitsett's work the school was a success. It was the custom with Dr. Whitsett to invite ministers of every

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denomination to preach to the school and community oftentimes during the school year. Early in the pastorate of Rev. J. D. Andrew in the Guilford Charge in 1893, Dr. Whitsett invited him to preach at Fairview. This invitation was accepted. At frequent intervals during 1894 and 1895 these invitations were repeated and accepted. In the latter part of the summer of 1895 it occurred to Rev. Andrew that it would be a good idea to have a Reformed Church at Fairview. So after preaching in the school chapel on the 8th of September of that year, Dr. Whitsett and Rev. Andrew were talking together when the latter remarked, "How would you like to have a Reformed Church at this place?" Dr. Whitsett answered, "I would like it very much and I think you are the man to build it." With a few more remarks the matter passed. During the week following a long letter was received from Dr. Whitsett encouraging the project.

A few of the Reformed families living in the community were consulted and so rapidly did the idea grow that on the 18th of September, just ten days after the first conversation about the matter, Dr. Whitsett donated a lot with a frontage of 100 feet in the northwest corner of his tract of land around the school building. The lot is on the avenue leading to Gibsonville. On the next day, September 19th, Rev. Andrew began a canvass of the community for money, material and labor for the new church. The church was planned to be of wood, 34 by 50 feet with a vestibule 8 by 28 feet and a steeple 70 feet high. It was thought that the church could be ready to use by

Christmas of that year. But alas, he who builds churches will find many disappointments in his first experience. It was March, 1896, before the framing timbers were placed on the grounds and then the friends advised to postpone until July. Accordingly the work was postponed until July 6th, when the framing was begun. The work was pushed as rapidly as the meagre subscriptions would permit. By October the house was raised and covered. On the 7th of October the corner-stone was laid with due ceremonies. Rev. J. C. Leonard delivered the address. Soon after the laying of the corner-stone the name of the school was changed to Whitsett Institute. The first service was held in the new church at three p. m. May 2, 1897. Immediately after the service the congregation was organized under the name of Fairview Reformed Church, which had been decided upon before the name of the school was changed. D. Edward Clapp was elected Elder and C. C. Barnhart, Deacon. The membership of this congregation is only thirty, but the attendance is always large, the school and the community furnishing the hearers.

8. *First Reformed Church, High Point.*

High Point was enrolled by the Board of Missions in July, 1900, and Rev. J. C. Leonard was commissioned to begin work October 1st. The first several months Mr. Leonard confined his labors primarily to Lexington, but in the meantime he negotiated the purchase of a lot in High Point, at the corner of Main and Russel Streets. The price paid was \$425.00. The

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deed was made November 16, 1900. The first service for the mission was held in the residence of Mr. Walter E. Conrad, on East Green Street, March 3, 1901. Three weeks later, March 24th, in the same house, a congregation was organized under the name of the First Reformed Church of High Point. The following were enrolled as charter members: E. T. Hedrick, Mrs. Mittie L. Hedrick, H. H. Hedrick, Mrs. Ada M. Hedrick, Ivey T. Hedrick, Mrs. Cora Hedrick, Mrs. Daisy Millington, Walter E. Conrad, J. B. Wagner, S. R. Wagner, J. F. Bowers, James Sanes, Mrs. Minnie Sanes, Mrs. Elizabeth Clark, Mrs. Minnie Beck, Lewis Livengood, Jacob Livengood, Mrs. Mary E. Livingood, Miss Augusta R. Livengood. E. T. Hedrick, L. S. Livengood and J. F. Bowers were elected Elders, and Jacob Livengood, J. B. Wagner and Ivey T. Hedrick, Deacons.

Work was commenced on the church May 31, 1901. Mr. E. T. Hedrick, an Elder of the congregation, was the contractor. The church, though not yet finished, was opened for service August 18, 1901, Rev. J. C. Leonard preaching morning and evening. The new house of worship was solemnly dedicated to God's service October 20, 1901. The sermon was preached by Rev. J. M. L. Lyerly, of Crescent, a college classmate of the pastor.

During the months of June, July and August, 1901, Mr. Wm. H. Causey, a student in the Theological Seminary at Lancaster, Pennsylvania, worked in the Sunday School under a commission from the Sunday School Board of the Reformed Church. Mr. Causey's labors were most efficient and successful.

Rev. J. C. Leonard continued to serve the churches in High Point and Lexington alone until May 1, 1902, when, with the approval of the Board of Missions, he associated with himself in the pastorate Rev. D. E. Bowers. Mr. Bowers gave his entire time to the work in High Point. The work progressed well in both towns, and in January, 1903, the Board of Missions constituted the churches in Lexington and High Point separate missions; Rev. D. E. Bowers was commissioned for High Point and he has continued in the mission to the present time.

9. *Bethel Reformed Church, High Point.*

A corner lot 50 by 150 feet on Front and Second Streets was purchased from Mr. A. A. Barker in the fall of 1903, at a cost of \$100.00, the money being provided by the Sunday School Board of the Reformed Church in the United States. During the fall of the same year a chapel was erected and furnished at a cost of \$500.00.

December 13, 1903, at 2:30 p. m. the chapel was opened for divine services. A Sunday School was organized, fifty scholars being present, and the Rev. D. E. Bowers, pastor of the First Reformed Church, preached. He served the Sunday School as Superintendent until January 1, 1904, when Mr. J. H. Everhart was elected Superintendent.

On Sunday, September 25, 1904, the chapel was dedicated to the service of the Triune God. Rev. J. C. Leonard, of Lexington, preached the dedicatory sermon, and the service of dedication was conducted by



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Rev. D. E. Bowers under whose care the work had been placed by the Classis of North Carolina May, 1904.

Rev. D. E. Bowers provided the mission with such services as the time he could spare from the First Reformed Church would admit. The work progressed rapidly, and on October 24, 1905, Mr. Bowers organized a congregation with 28 members. Messrs. J. H. Everhart, G. Y. Stone and Lewis Livengood were elected Elders, and Messrs. Percy O. Wall, Madison M. Martin and Jesse L. Barger were elected Deacons to serve for one year.

The following are the persons who entered the organization as charter members: John H. Everhart, Mrs. Nannie L. Curtis, Mrs. Rosa Paul, Mrs. Annie Ferguson, Wilson Ensley, Madison Martin, Miss Grace Curtis, Jesse L. Barger, Samuel F. Wall, Mrs. Bettie Jackson, James P. Curtis, Gideon Y. Stone, Mrs. Mamie Stone, Roy Vaughn Curtis, John Upton, Miss Myra Potts, John Martin, Miss Mattie Martin, Miss Carrie Moore, Lewis Livengood, Mrs. Mary Alice Livengood, Miss Sallie Potts, Percy A. Wall and Mrs. Emma Wall.

### 10. *First Reformed Church, Greensboro.*

Greensboro is the county seat of Guilford County. It is a growing city. There have been Reformed people in Guilford from the time of the coming of the first German settlers. From time to time some of our members located in Greensboro, and many of them have been lost to our Church. Definite steps looking to the organization of a church were taken by the Classis of North Carolina at its annual meeting in May,

1902, at Daniel's Church, when Revs. J. C. Leonard and J. D. Andrew were appointed with instructions to minister to the people and to canvass the whole matter with a view of organizing a congregation. These brethren preached occasionally in Greensboro. March 1, 1903, they organized the First Reformed Church with 19 members. J. H. Low and D. E. Clapp were elected Elders, and J. F. Troxler and J. T. Plott, Deacons. The Board of Missions enrolled the new interest in April and commissioned Rev. Shuford Peeler as missionary, to begin work July 1st. Services were held in the Christian Church three months. A lot was purchased at the corner of West Lee and Spring Streets at a cost of \$1,500.00. A brick dwelling house on the lot was converted into a neat chapel, and the first service was held there the first Sunday in October, 1903. On the same day a Sunday School was organized with 30 scholars.

The little brick chapel served a good purpose, but better accommodations were needed. Definite steps looking to a new church were accordingly taken in June, 1904, and in September of the same year the foundation of the new chapel was laid. By the plans adopted this chapel was to be the Sunday School room of the completed church. The first service was held in this new chapel in April, 1905. It was built at a cost of \$2,800.00.

But the congregation pushed valiantly forward to build the auditorium of the church. Their labors were crowned with success, for before the end of the year 1906 they were occupying the handsome new

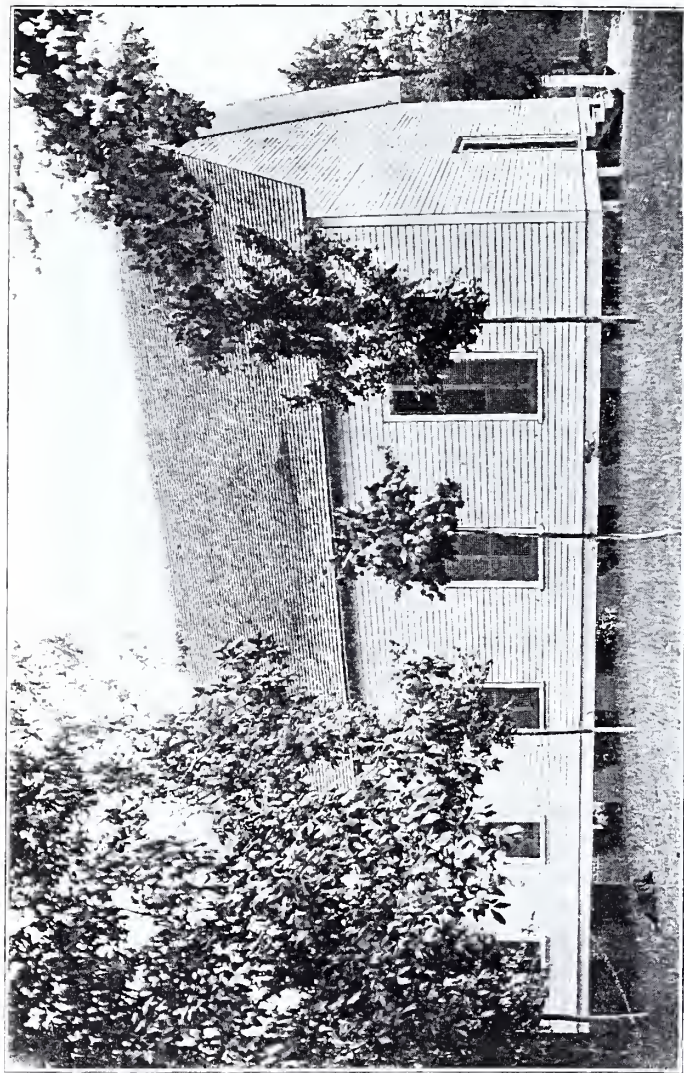
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church. The cost of the entire property was a little over \$11,000. The church is modern in every particular and will meet the needs of the congregation for years to come. The auditorium seats 400 and the chapel 200. The two are connected by rolling partitions, giving a seating capacity of 600. One of the handsome windows is a memorial to the late Rev. Dr. Geo. W. Welker; it is the gift of members of his family. This church was dedicated to the service of the Triune God November 18, 1906. The services of the day were in charge of the pastor, Rev. Shuford Peeler. Rev. J. C. Leonard, D.D., preached the sermon at 11 o'clock a. m. The Holy Communion was then celebrated. In the afternoon at 3 o'clock the dedication sermon was preached by Rev. J. C. Clapp, D.D. At night Rev. Geo. A. Snyder, D.D., preached the sermon and Rev. J. D. Andrew delivered an address.

### 11. *Pilgrim Reformed Church (Leonard's), Davidson County.*

The German immigration into this section of North Carolina was at high tide from 1745 to 1755. These people came to North Carolina and took up great tracts of land in the most desirable sections of the State. The Germans were members either of the Reformed or Lutheran or Moravian Church. Being accustomed to regular services at home, they naturally were zealous to enjoy the same privileges in this country. But there was one great difficulty in the way of this, viz., the lack of ministers. The best that could be done was to appoint the older men and others of





PILGRIM CHURCH, DAVIDSON CO., N. C.



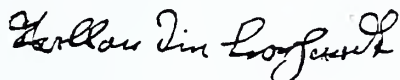
marked piety to conduct services of prayer and read printed sermons. Sometimes the school masters were appointed to conduct the meetings; but school teachers were almost as scarce as ministers. The Abbott's Creek section attracted quite a number of settlers within the period above designated. Among these were Jacob Hege and his sons George and Henry; Peter Spengler, Valentine Leonard and his brother Peter; Henry Shoaf, Jacob Berrier, Philip Sauer (Sowers), Christopher and George Sprecher, Adam Hedrick, Peter Meyer (Meyers), Adam Conrad, Jacob Byerly and George Clodfelter. Most of these men were from the Palatinate in Germany and were members of the Reformed Church, as were their children after them.

In the year 1753 or 1754 Jacob Berrier and two or three companions were one day riding through the country between the Yadkin River and Abbott's Creek. There were then Indians in this section of North Carolina. Mr. Berrier and his companions had visited several settlers on the lands between and on the waters of these two streams. These people were neighbors, though they lived in some cases many miles apart. About three-quarters of a mile west of Abbott's Creek these gentlemen came to a beautiful spot in a grove of oak, hickory and sugar-maple trees, where was also a spring of sparkling water bubbling up. Here they paused and Jacob Berrier said to his companions: "Gott hat diese Stelle zur verehrung sines Namens geschaffen; hier müssen wir ein Versammlungshaus haben." (God fashioned this place for a house of worship; here we must have a meeting-house.) This

spot was near the home of Valentine Leonard, who came to North Carolina from Germany in 1746 and took up several tracts of the Lord Granville and Henry McCulloh lands on both sides of what was then called "Mill Creek," but afterwards and to this day called "Leonard's Creek" after his name. Valentine Leonard was born at Katzenbach in the Palatinate, Germany, October 13, 1718. His parents were Martin and Anna Barbara Leonard, who were married November 11, 1704, by Rev. Carl Gervinus, pastor of the Reformed Church at Katzenbach from 1691 to 1710. Valentine Leonard was baptized October 23, 1718, in the Reformed Church at Katzenbach by the Rev. Gotthard Steitz, the pastor. He was confirmed a full member of the same church at Easter, 1733, by Rev. Henry Julius Wagner, pastor of the Katzenbach Reformed Church from 1719 to 1763. To Valentine Leonard and his wife Elizabeth were born eight children: Barbara, Valentine, Michael, Peter, Catharine, Elizabeth, Philip and Jacob. Barbara married Henry Hege, a son of Jacob Hege (both named above), and a brother of George Hege. Elizabeth married George Clodfelter. Valentine Leonard and his wife Elizabeth, his five sons and their wives, and his three daughters and sons-in-law were all members of the Reformed Church near his home, the church built on the spot pointed out by Jacob Berrier and afterwards known for many years as "Leonard's Church," from the fact that the church was near Valentine Leonard's house and also from the fact that he and his family constituted a large part of the membership in the early days of its history.

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Valentine Leonard, the pioneer, was a patriot in those stirring times preceding and during the American Revolution, as were also many of his neighbors. The pastor of the Reformed congregation at Pilgrim Church during these years was Rev. Samuel Suther, who served from 1768 to 1786. His pastorate covered the years of that stormy period, and being himself an intense patriot he naturally influenced his parishioners in that direction. Valentine Leonard and his sons fought through that struggle; the last battle in which they fought was that of Guilford Court House, March 15, 1781, after which they returned home. Near the close of the war, on the second day of November, 1781, a band of Tories came to Valentine Leonard's house and attempted to murder him, and in fact left him for dead. He died from his wounds November 13th, a martyr to his country. He was buried in the graveyard close by the church of which he was a faithful member and which before and since bore his name.



FACSIMILE OF VALENTINE LEONARD'S SIGNATURE IN GERMAN SCRIPT.

The site of the church was selected in that interesting way by Jacob Berrier at that early date. Jacob Berrier was the father of John Martin and David Berrier, some of whose descendants are still citizens of the same community. There was no house of worship built until several years later. A brush arbor was put up on the spot, under which services were conducted occasionally by some of the older men. In these meet-

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ings many prayers were made to God earnestly asking for a minister. The spot selected was on an unoccupied tract of land lying between the lands of Philip Sauer (Sowers) on the north and Valentine Leonard on the south. Philip Sauer came to North Carolina in 1753 and took up a tract of land north of the present location of the church. Soon afterwards he married. The first baptismal entry in the record of the Reformed congregation at this place is that of his first-born child, Anna Catharine Sauer, the date of whose birth was April 27, 1757, and whose baptism was evidently not long afterwards. This child was the daughter of Philip Sauer and wife. The name of the officiating clergyman is not given. It is probable that Rev. Christian Theus, who lived in the forks of the Broad and Saluda Rivers in South Carolina, baptized this child. He preached regularly in the upper part of South Carolina from 1739 to 1775 and also visited the German settlements in North Carolina and held services for the scattered Reformed people. He was the first Reformed preacher in this section of the country. Or it may be that the child was not baptized until 1759, when the Rev. Mr. Martin, a Swiss Reformed minister, preached regularly to the Reformed people on the waters of Abbott's Creek and the Yadkin River, as well as elsewhere in this section of the State. This baptismal record is an interesting book. There are thirty-six names of heads of families in the early records, though some of them had no children. The writing is in German and shows different hands. There are 179 baptisms from 1757 to 1798. Of these 179

baptisms, 145 are recorded prior to the year 1787, and 33 are recorded prior to 1772. The names of the god-parents (Taufzeugen in German), the persons who presented themselves with the parents at the altar in the baptism at the request of the parents, are given in nearly all the records.

The first records of Pilgrim Reformed Church are incomplete. The oldest book in the possession of the congregation is this record of infant baptisms dating from 1757. The names of the paternal heads of families as given in the list are as follows: Adam Hedrick, William Younts (Janss), Henry Happes, George Hege (Heeke), Jacob Leonard, Philip Leonard, Valentine Leonard, John Henry Darr, Michael Zink, Philip Sowers (Sauer), John Zink, Philip Zink, Michael Dag (Day), John Peter Spengler, Jacob Crotts (Kratz), Michael Leonard, John George Berrier, Peter Kiehn, Jr., Henry Hege, John Jacob Wagner, John George Clodfelter, Peter Meyer (Myers), Adam Conrad, John Henry Shoaf (Schaff), Henry Shoaf, Sr., Ludolph Younts, John Martin Berrier, David Berrier, Michael Myers, David Myers, Peter Myers, George Sprecher, Peter Everhart, Henry Conrad, Christian Grimes (Kreim), Peter Lopp (Lapp).

The first church, which was built within the period 1757-1764, was a substantial log structure. It was built after a common pattern of that day with a gallery at each end and on one side. The tall wine-glass pulpit occupied the other side. The logs of which it was constructed were very large. The church stood on an elevated spot at the northeast corner of the grave-



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yard. The trustees of the congregation still have in custody the peculiar S-shaped key to the inner bolt of that venerable structure, and also one of the staples that held the bolt in place. They also have one of the quaint collection devices, a ring made of wrought iron with an arrangement on one side for an inserted handle; to the ring was sewed a bag, and at the bottom of the bag was a small bell, presumably to attract the attention of the contributors. They also have the pewter baptismal bowl; its companions, a pitcher and goblet, were stolen some years ago.

This first house of worship was built on land claimed by McCulloh, though a tract of fifty acres lying between the lands of Philip Sauer and Valentine Leonard was laid off as church property. After North Carolina was properly organized as a State and had confiscated the McCulloh lands, three Elders of the congregation, Philip Sowers (Sauer), Peter Karn (Kiehn) and Martin Shiddles, legally entered the lands in the name of the congregation. The official grant was made October 8, 1783, to the above-named persons, "Elders in trust for the Dutch Congregation." The first recorded name of the church is the "Dutch Congregation" as given in this official paper; but the real name seems to have been "Pilgrim Church," or "The Church of the Pilgrims." It was called in the official records the "Dutch Congregation" because it was the church located in the community known as the "Dutch settlement on Abbott's Creek." It was the only church, when it was organized, in that part of Rowan County east of the Yadkin River. There was another Re-

formed Church across the Yadkin River four miles from the present site of Mocksville, on "Dutchman Creek;" the name was "Heidelberg Reformed Church," but it was popularly called the "Dutch Meeting-house," and the site is so called to this day. Beck's Church was organized in 1787 as a union church. The Rev. Mr. Schneider was then the pastor at Pilgrim, the "Dutch Congregation." The Reformed and Lutheran people could neither write nor speak English, but all county and State papers had to be made in English, and hence were made by men who knew nothing of the Reformed and Lutheran names. As a consequence peculiar titles were sometimes given. The deed at Beck's Church, dated November 5, 1787, calls the Lutherans "The Profession of the Church of England" because the Lutherans had a liturgical form of worship somewhat like that of the Church of England. In that same deed the Reformed congregation is called "The Profession of the Church of the Dutch Settlement on Abbott's Creek" because the people of the Beck's Reformed congregation were members of the same denomination that had already been called in the records of 1783 "The Dutch Congregation." Everybody understood that the Lutheran and Reformed Churches were meant and it is so understood to this day.

December 17, 1792, a wedge-shaped piece of land containing eighty-six acres, covered neither by the Sowers, the Leonard nor the church tracts, was entered for the church. The grant was made to George Clodfelter, John Lopp, George Hege and Valentine Day,

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"Trustees for the Dutch Congregation." The congregation then held 136 acres of land. In the year 1787 the Lutherans came in as co-tenants, and from that time on had the use of the church and the lands. There is no record as to the terms on which they were admitted. For thirty-four years the two denominations worshiped in the same church. In 1821 the Lutherans split, and the two congregations of that denomination were allowed by the Reformed to use the property along with themselves until the spring of the year 1903, when the Reformed congregation, to gain absolute title to the entire property, paid to the two parties of Lutherans the handsome sum of \$3,100.00 and received from them a quit-claim.

The pastorate of the Rev. Mr. Martin covered the years from 1759 to 1764. He was a faithful minister and rode many miles on horseback in order to meet his appointments and visit his people. It is possible that the log church was built during his pastorate, though it may have been built between 1757 and 1759. The earliest marked grave is in 1761, though the present topography of the grave-yard indicates that there were graves still earlier. It is altogether probable that persons were buried here even before the first church was built.

In 1764 the Rev. Mr. Dupert succeeded the Rev. Mr. Martin, and his pastorate continued until 1768. Mr. Dupert was said to be a most earnest, hard-working man. His visits to the Dutch Congregation were made regularly four times a year unless hindered by sickness or high waters.

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The next minister after Mr. Dupert was Rev. Samuel Suther. He is the "Dutch Minister" whom Governor Tryon says in his diary he heard preach. He began to preach for the "Dutch Congregation on Abbott's Creek" in 1768, and his pastorate continued until 1786. Most of the baptisms recorded in the Pilgrim Reformed Church register were administered by him. In fact but few baptisms in the original thirty-six families are recorded after 1786, the year that marks the close of his pastorate. From that time forward for several years the baptismal records are only fragmentary. Five years after the beginning of his pastorate, in the year 1773, the first Lutheran minister came to North Carolina in the person of the Rev. Adolph Nussman, who became pastor of churches in Cabarrus and Rowan Counties west of the Yadkin River. In 1787 Rev. C. E. Bernhardt, another Lutheran minister, came to North Carolina and labored. Dr. G. D. Bernheim says, "doubtless in that part of Rowan County east of the Yadkin River." He was the first Lutheran pastor east of the Yadkin River.

In 1786 the Rev. Mr. Suther went to South Carolina and took charge of the congregations in the "Forks," formerly served by the Rev. Mr. Theus. The Rev. Mr. Schneider was the next pastor at Pilgrim, and he served from 1787 to 1792. He was a very energetic man. He organized the congregations at Beck's, Fredericktown (Bethany) and Sowers (Arnold). Rev. Samuel Weyburg was pastor from 1793 to 1798. He succeeded the Rev. Jacob Christman, who served until 1803. In the latter year the Rev. Mr. Christman went

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to Ohio, and the congregation was then served until 1812 by Rev. Andrew Loretz and Rev. George Boger jointly. After the death of Rev. Andrew Loretz in 1812, Rev. George Boger continued to preach occasionally for the congregation at seasons of the year when the ministers sent down by the Synod could not hold the services. This arrangement was kept up through the long period of fifteen years. Had it not been for the faithful missionary pastors sent out annually by Synod the congregation would have suffered much more than it did. Within these fifteen years the congregation had the services of such consecrated men as Revs. James R. Reily, William Weinel, Henry Dieffenbach, Jacob Scholl, John S. Ebaugh, George Leidy, John Rudy and others. In 1828 Rev. William Hauck became the regular pastor of the church at Pilgrim and the other Reformed Churches in Davidson County. He remained until 1832.

The following is a list of the ministers who have served the congregation:

Rev. Christian Theus—occasional visits before 1759.	
Rev. Mr. Martin .....	1759-1764.
Rev. Mr. Dupert .....	1764-1768.
Rev. Samuel Suther .....	1768-1786.
Rev. Mr. Schneider .....	1787-1792.
Rev. Samuel Weyburg .....	1793-1798.
Rev. Jacob Christman .....	1798-1803.
Revs. G. Boger and A. Loretz .....	1803-1812.
Revs. G. Boger, J. R. Reily, Wm. Weinel, H. Dieffenbach, J. Scholl, J. S. Ebaugh, G. Leidy and J. Rudy .....	1812-1827.



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Rev. Wm. Hauck .....	1828-1832.
Rev. W. C. Bennet.....	1832-1838.
Rev. David Crooks .....	1838-1846.
Rev. F. Plassman .....	1846-1848.
Rev. T. Butler.....	1848-1851.
Rev. Wm. Sorber .....	1853-1856.
Rev. T. Butler.....	1856-1857.
Rev. P. A. Long.....	1858-1862.
Rev. Thomas Long .....	1862-1887.
Rev. G. D. Gurley (assistant) .....	1885-1886.
Rev. J. H. Shuford.....	1887-1888.
Rev. J. C. Leonard .....	1889-1897.
Rev. H. A. M. Holshouser.....	1897-1903.
Rev. W. H. Causey.....	1903-1907.

In 1807 the Reformed and Lutheran congregations, having used the same house of worship jointly for twenty years, felt themselves able to build a larger and handsomer church. The old log church had been in use first by the Reformed alone thirty years, and then the Reformed and Lutherans jointly twenty years, in all fifty years. It had served an excellent purpose, but it was now to give place to a more stately temple to be erected a few feet away just outside of the graveyard enclosure. The logs of the sacred old edifice which had stood so long were sold to a gentleman who converted them into a residence. The second church, like the first, but a frame building, was two stories high with a gallery at each end and the south side; the pulpit was at the north side. In the northwest corner was a platform with banisters, where the Elders and sometimes the Deacons sat. This house of

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worship was occupied jointly by the Reformed and Lutherans until 1821, when there was an ugly split in the Lutheran congregation. One party of the Lutherans adhered to the North Carolina Synod; the other party organized themselves into a new congregation and connected themselves with the Tennessee Synod. Each party of the Lutherans claimed to be the true Lutheran congregation, co-tenant with the Reformed. Much bitterness of words and feelings characterized their conduct in those stormy days. The new congregation was contemptuously called by the other "Henkelites," followers of the Rev. Mr. Henkel. First one Lutheran congregation then the other locked the doors against the other party. Certainly but one party could with any show of fairness claim any interest in the property. But the Reformed congregation allowed both parties to occupy the property with themselves. This arrangement was continued as already stated until the year 1903. In 1882, 61 years after the Lutheran split, the erection of a still larger and more handsome church was undertaken. This new church, the third one on the grounds, was finished and ready for occupancy in the winter of 1882. The material for its construction was taken almost entirely from the church lands. This church was built by the Reformed and the two parties of Lutherans and was used by the three congregations until 1903.

This third and last church built on these grounds is now the sole property of the Reformed congregation, which has a history at this place of one hundred and

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fifty years. Pilgrim is one of the oldest Reformed Churches in North Carolina, and it has all along been active and influential. Its Elders during this long period have been men of recognized standing in the community. Its present membership is 172, with a Sunday School of 176. This congregation has given to the Reformed Church four ministers, viz.: Revs. H. F. Long, D.D., W. A. Long, Ph.D., J. C. Leonard, D.D., and J. L. Bowers.

The family names now appearing on the roll are as follows: Byerly, Bowers, Conrad, Clodfelter, Cross, Everhart, Essex, Fritts, Pounds, Green, Helmstetler, Hedrick, Hepler, Leonard, Long, Yokely, Wagner, Mayab, Medlin, Nickelson, Sink, Smith, Miller, Sowers, Craver, Tesh, Sanes, Causey, Clinard, Tysinger, Grimes.

### 12. *Beck's Reformed Church, Davidson County.*

Beck's is one of the old Reformed Churches in North Carolina. It has had a long and honorable history. Its first members were German settlers from the Palatinate and other sections of Europe. They brought with them their German Bibles, hymn-books and catechisms, some of which are still preserved as precious heirlooms in the homes of their descendants.

The name arose from the family of Becks (Pecks) in the community. This is still a common name in the membership of this historical congregation. The meagre records do not show that the church ever had any other name, though it is presumed that it had, just as the mother church of that section, Leonard's Church, was organized under the name of Pilgrim.

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But if there was such a name it has long since been lost sight of, and the church continues to be called "Beck's Church."

The deed of the Beck's Church land bears the date of November 5, 1787, and conveys fifty-three acres from Dr. John Billings, L. Smith and others to Martin Frank and Frederick Billings of the "Profession of the Church of England," and David Smith and Henry Lookinbee of the "Profession of the Church of the Dutch Settlement on Abbott's Creek." Martin Frank and Frederick Billings were the Trustees of the Lutheran Church, called in this deed "The Profession of the Church of England." David Smith and Henry Lookinbee were the Trustees of the Reformed Church, called in the deed "The Profession of the Church of the Dutch Settlement on Abbott's Creek." These peculiar titles arose from the fact that the members of the Reformed and Lutheran Churches could not speak English. The officials gathered from their broken explanations that the first-named Trustees represented a denomination somewhat like the Church of England, and wrote the deed accordingly. The officials also understood that the latter Trustees represented a denomination identical with the "Dutch Congregation on Abbott's Creek," already mentioned in the official records of 1783, and so wrote the title.

The pastor of the Reformed Congregation at Beck's Church in 1787 was the Rev. Mr. Schneider. It is thought that he organized the congregation, though already when he came a log church had been built under the leadership of Rev. Mr. Suther. The citizens







ST. MATTHEW'S ARBOR, LINCOLN CO., N. C.



BECK'S CHURCH, DAVIDSON CO., N. C.

of the community suffered greatly during the Revolutionary War. The Reformed people, as at Leonard's Church, following the example of their pastor, Samuel Suther, were intense patriots. A notable example was Peter Hedrick, the great-grandfather of Rev. M. L. Hedrick. He was born December 17, 1733. Later in life he came to America and settled in North Carolina on the Four-mile Branch near Beck's Church. The site of his home is well known. When the war broke out he enlisted in the American army. This excited the intense hatred of the Tories. In his absence one day a band of Tories came to his house and holding a pistol in the face of his wife cursed her, and told her to give up all she had or die. She answered that she was helpless and begged them to spare her and her children and her property. They only abused her for her pitiful entreaties. They took all the provisions except a little salt, drove off the choice horses and cattle and shot the others, and then burned all the buildings. When Peter Hedrick returned a few weeks later and found his desolated home, he took his wife and children to Virginia until after the war, when he returned. He died January 24, 1789, and lies buried in the Beck's Church graveyard.

The log church was used by the congregation until the year 1878, when a large frame church was built which is still in use. The pastors have been those who served Pilgrim Church until the Lower Davidson Charge was formed in 1862, and from that date the pastors of that charge.

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### 13. *Bethany Reformed Church, Davidson County.*

To write the history of Bethany Church is to give the history of the German people who settled in that community—a people simple in habits of life, industrious, of upright character, true devotion to the church, and strong in the faith of a Saviour's love.

The deed conveying the property was made August 1, 1789, and begins as follows: "This indenture made the first day of August in the year of our Lord one thousand seven hundred and eighty-nine between Frederick Miller of Rowan County in the State of North Carolina of the first part and the inhabitants of Brushy Fork belonging to the Societies of the Church and Presbyterian parties as the second part witnesseth, that said Frederick Miller for and in consideration of the sum of one pound and thirteen shillings current money of North Carolina to him in hand paid before the ensealing and delivering hereof by the aforesaid parties of the second part, the receipt whereof the said Frederick Miller doth hereby acknowledge . . . to be for the use of building a meeting-house and other religious purposes." Frederick Miller signed the deed by making his mark.

The first church must have been built about the time the deed was made. It was a log structure about 30 by 40 feet with galleries on three sides. The pulpit was in the usual goblet shape, supported by a poplar post, and was large enough for only one person. The first name by which the place was called was Fredericktown, in honor of Frederick Miller. Later on it was called Possumtown. And thereby hangs a

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tale. It is said that while the good people were at church, some one without the spirit of worship in his bosom caught several opossums, stuck their tails through a stick and left them at Frederick Miller's house; and from that time the place was known as Possumtown, which clung to it until 1861, when the new church was dedicated. No one seemed to know what name would be given the church. The dedication sermon had been preached, Rev. P. A. Long read the service of dedication, and in that dedicated the church as Bethany. The name is beautiful, and it carries our minds to the place where Jesus so often rested just outside Jerusalem.

This was a union church. "The Church Party" named in the deed was the Lutheran Church and the "Presbyterian Party" was the Reformed Church, names given by the county officials who knew nothing of our German people and their churches. It is not known when the first services were held, but certainly prior to the year 1789 when the site of the church was secured. The first church in this section of the State was the old Leonard's Church about twelve miles further south on Abbott's Creek. The ministers who preached there held occasional service in distant communities where were found Reformed families. Prominent among those ministers who served Leonard's Church was Rev. Samuel Suther, who preached from 1768 to 1786. Following him was the Rev. Mr. Schneider. It is known that he organized Beck's Church in 1787, and it is likely that he also organized Bethany. The next ministers were Revs. Andrew

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Loretz and George Boger. From 1812 for a long period Bethany had no regular pastor, and the interest went down.

The fire was smothered; it was not extinguished. The harps were hanged upon the willows, but the love for Jerusalem still warmed the heart. The story has been told, true or not true, that a few remained faithful and that upon the Lord's Day these with German hymn-books and German Bibles in hand gathered and held service, singing the songs with the true fervor of the Fatherland. This condition of affairs remained until 1848, when Rev. Thornton Butler, a young North Carolinian who had just finished his education at Mercersburg, Pa., took charge of the churches in Davidson County. His charge consisted of five churches.

It is said that Mr. Butler held a conference with John Long, Samuel Yokeley and Henry Clodfelter as to the prospect of re-organizing Possumtown. Butler said that the only thing that would revive the church at that place was a camp-meeting. These German fathers were not given much to camp-meetings and were slow to move in that direction. They regarded the remedy severe although the case was a desperate one. Finally John Long said, "anything to save the church." Accordingly arrangements were made and a camp-meeting was begun on Friday night before the third Sunday in August, 1851, and continued until Wednesday of the following week. This meeting was held by Reformed preachers, Butler, Welker and Ingold. The following year there were two camp-meetings: one on the first Sunday in August, held by



the Lutherans, and one on the third Sunday of the same month, held by the Reformed. Camp-meetings were held each year on the third Sunday in August, the Lutheran and Reformed people uniting. The Reformed did not hold a meeting, however, after the year 1854; the last of the camp-meetings was held by the Lutherans in 1858.

It was during this period that the congregation was reorganized. Dr. Welker says that it was resuscitated in 1849; again he says in the Colonial Records that under the ministry of Rev. Thornton Butler, 1848-'56, it was revived and grew to become a prosperous church. But as Rev. Butler resigned in 1851 the resuscitation must have taken place prior to that time. In the spring of 1853 Rev. William Sorber was installed pastor over the Davidson Churches. He was pastor at the time of the last camp-meeting held at Possumtown. The last meeting was known as the Sorber Meeting.

The pastors succeeding Rev. William Sorber have been those mentioned in connection with Pilgrim Church, Bethany having formed a part of the original Davidson Charge, and later the Upper Davidson Charge. Bethany has given to the Church several of her sons as ministers: Revs. Philip Allison Long, Thomas Long, John Albert Murphy, Joseph L. Murphy and William H. Causey. Prominent among the officers of the church have been John Long, Samuel Yokeley, Israel Long, Lewis Livengood, Henry Clodfelter, Hamilton Clodfelter and John P. Long.

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The property was held in common by the Reformed and Lutherans until August, 1902, when a division was made. Three acres of land were reserved for the cemetery to be held in common; and the remaining land was divided into two parts, one part containing four acres and the other two acres. The Reformed received the two acres, and went to work at once to build a new church. The corner-stone was laid March 14, 1903. The work of building was steadily pushed to completion. November 15th, a beautiful Sunday, the new house of worship was dedicated. The sermon was preached from Haggai 3: 9, by Rev. J. L. Murphy, D.D., a son of the congregation. Rev. W. H. Causey, another son of the congregation, was also present and took part in the services. The act of dedication was performed by the pastor, Rev. H. A. M. Holshouser.

### 14. *Beulah Reformed Church, Davidson County.*

Beulah Reformed Church is situated six miles northwest of Lexington. It is more frequently called "Sower's Church." This congregation has had a long history, but just how long is not known. It was a preaching place before the congregation was organized. The tract of land on which the church was located was donated to the congregation by Elder Philip Sauer (Sowers) of the Pilgrim Church. Philip Sauer came from Germany to North Carolina in 1753 and took up large tracts of land on "Swearing Creek." He was the ancestor of all the people in this section of the State now called by the name Sowers. He was a

member of the Reformed Church and an Elder, and his interest in this church was large. It was largely through his influence that the first grant was made to the "Dutch Congregation on Abbott's Creek," Pilgrim Church, of which he was a member. When the country became more thickly settled and other churches were needed, he cheerfully donated eleven acres of ground for Beulah Reformed Church. That was about the year 1788. He showed his wisdom, too, in giving the land for the exclusive use of the "Reformirte Kirche." This was one of the few early churches that was never a union church.

The Rev. Mr. Schneider was the first pastor at Beulah. Under his ministry the old log church was built in 1788 or 1789 at the northeast corner of the present graveyard. This church was used until 1851, when a frame structure was built a few yards further north. This latter church, after many re-modelings, still stands and is in use at the present day.

Among the family names prominent in the early history of this church are the following: Koontz, Everhart, Sowers, Livengood, Hege, Berrier, Grimes, Wehrle (Whirlow), Schaaf (Shoaf). Some of these names are still found on the roll of membership. Its pastors have been those mentioned elsewhere in connection with Pilgrim Church and for that reason are not repeated here. It was a part of the original "Davidson Charge," and has formed a part of the Upper Davidson Charge since the division of the Davidson Charge. Its present membership is about 160.

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### 15. *Emanuel Reformed Church, Davidson County.*

Emanuel Church is situated three and a half miles south of Thomasville, in Davidson County, and is one of the old churches in that section. It has always been a union church, the Lutherans sharing the property with the Reformed. The site is a fine one and easily accessible. The site was a burying ground as early as 1808 and likely also a place of worship. According to the custom of those early days a rude log church was first built, which in this instance was also used for school purposes. The place was then called "Bowers' Meeting House." There is no record of a congregation here prior to about 1814. A frame church was built to replace the log house which had been used for occasional services for several years past. Leonard's and Beck's were the two strong churches of Rowan County east of the Yadkin River at the time, and the Reformed people of the Emanuel community held their membership at one or the other of these places until a congregation was organized at that point. This church was at first connected with the Davidson Charge, then with the Lower Davidson Charge; it now forms a part of the Thomasville Charge. Emanuel Church is situated in a prosperous community and has always had a good membership. Its early ministers were such men as Schneider, Christman, Weyberg and the Synodical missionaries. Its later pastors have been those of the charges named above.

The house of worship erected in 1814 was used until December 12, 1901, when it was destroyed by fire. A

large modern frame building was erected the following year and is the pride of the present congregation.

Absolam Grimes, David Myers and Lewis Livengood were the first Elders named in the records. Its principal families were the Grimes (Grimms), Myers, Imlers, Shulers, Lohrs, Livengoods, Veitches, etc.

16. *Hebron Reformed Church, Davidson County.*

Hebron Reformed Church (formerly Pleasant Retreat) is located in Davidson County about seven miles south of Winston, North Carolina. Previous to the establishment of this church this community had no convenient place of worship. But there were godly people living in the community who felt the need of a church within easy reach. Among these were Joseph Miller, a local Methodist minister, and Thomas Long, a member of the Reformed Church and a man of ability to lead. These two men met together and said: "There ought to be a church here," and took steps towards its establishment. Selection of a location for a church became necessary. There were two inviting spots: one on the land of Michael Miller and the other on the land of Thomas Long. To vote in the civil election at that time it was necessary for a man to own fifty acres of land. Mr. Miller owned just fifty acres and to give a lot for the church would have disfranchised him. Thomas Long owned more than the required amount and he suggested that they select a lot on his land for the reason that he could give it and still be eligible to the right of voting. About this time a Mr. Jones who was a theological student,



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came from the Seminary in Pennsylvania and passed through this community. He stopped with Thomas Long, who told him of the intention of the community to build a church in their midst. This gentleman encouraged the movement. He was shown the proposed locations. He favored the one proposed by Thomas Long and this became the building site.

The congregation was organized by Thornton Butler in 1856. He had charge of the Reformed congregations in Davidson County at this time. The members met August 13th to begin work for the erection of the church. The church was built and formally dedicated. It was a frame building filled in with brick and plastered.

In giving a historical sketch of this congregation it is befitting to dwell upon the life of Thomas Long, who was one of the charter members, an Elder when the first church was built, and afterwards became pastor of the congregation. He was born in Davidson County near Bethany Reformed Church. He was a son of John Long and a member of a large family. His brother Allison Long was a minister in the Reformed Church. Thomas Long received no education but that of the free schools of his day; but he was evidently a man of considerable natural ability. He applied himself to a diligent study of the Bible, exercised a true and abiding faith in God, lived out the great truths of the Gospel, and thus by his own wise persevering efforts, he prepared himself to render the Church in his day good service. He married Elizabeth Furguson and began life upon the farm. To them

were born four children. After her death, he married Amanda Berrier and to them were born six children. During the Civil War there was a scarcity of Reformed ministers in North Carolina; so on the third day of May, A. D. 1863, he was licensed to preach the Gospel. When the Reformed Churches in Davidson County were divided and made to constitute the Upper Davidson Charge and the Lower Davidson Charge, he became pastor of the Upper Davidson Charge. This was his first and only charge. Here he labored till about 1886, when age and bodily affliction disqualified him for the duties of the ministry. Though he was without a college education, yet, by purchasing good books and consulting Dr. Welker, he acquired a clear conception of the principal theological doctrines then held by the churches. A doctrinal sermon preached by him is remembered, in which he defended the Reformed view over against some other then being propagated, and his arguments were unanswerable. In some things he may not have held strictly to Reformed customs. He always knelt in prayer. He was a farmer and worked on his farm and raised fine crops. In the pulpit he was awkward, making few gestures and seldom changing his position. He preached without notes, but his sermons had power. It is not known that he ever received a stated salary. He served four congregations and often preached at school-houses and "stands" in different parts of the county. He later organized Mt. Tabor at the "Poor House," and when he resigned the charge he still retained this congregation for years; and when he be-

came too feeble to stand and preach, these people so devoted to him made a chair and he would sit and talk to them. He often traveled in a two-wheeled gig drawn by a little black mule, and with his long locks of hair flowing from beneath his broad-brimmed hat made a striking appearance. He advocated the neighborhood prayer-meeting in the community and great was the spiritual uplift received from these meetings. Father Long had a strong physical constitution, but by exposure and over-exertion he became a great sufferer from rheumatism in his old age, and was practically helpless for many years before his death. He was in great demand in his community. He was sought by many for advice in the adjustment of difficulties and disputes.

As a scholar and preacher Father Long was not profound or eloquent, but very earnest and sincere. His message carried conviction because it came from the heart and his own experience. He did a good work and the churches of the Upper Davidson Charge—especially Pleasant Retreat—are greatly indebted to him for his long life of sacrifice and untiring efforts. His funeral was conducted by Rev. H. A. M. Holsouser, assisted by Rev. J. H. Shuford of the Reformed Church and Rev. Lutz of the Lutheran Church. His remains were placed in the little country grave-yard beside the church of which he was a member from its establishment till the end of his life.

Rev. G. Dickie Gurley supplied the congregation one year after Rev. Long's active pastorate but before he resigned. Rev. J. H. Shuford, a native of

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North Carolina, became the pastor of this congregation in the spring of 1887 and preached until the summer of 1888. Rev. J. C. Leonard, a native of Davidson County, succeeded Rev. Shuford in 1889 and served until 1897. Rev. H. A. M. Holshouser, a native of Rowan County, became pastor in 1897 and remained until the end of the year 1903. Rev. W. H. Causey, a native of Davidson County, became pastor January 1, 1904, and remained until January 1, 1907.

Classis met at this church in the spring of 1875. Jeremiah Ingold of Hickory, a learned and pious man, was elected President. Rev. G. W. Welker of the Guilford Charge was present in his official capacity as Stated Clerk. Revs. J. C. Clapp, Thomas Long, J. W. Cecil, P. M. Trexler, J. H. Shuford and John Ingle were also present. Sermons were preached during the meeting by Ingold, Clapp, Trexler and Shuford. This was Rev. Shuford's first attendance at Classis as an ordained minister.

The first building was used as a house of worship until 1902, when it was superseded by the present building. It had become very much dilapidated and did not meet the needs of the congregation nor the demands of the times. So the congregation under the pastoral supervision of Rev. H. A. M. Holshouser erected a new house of worship quite adequate to its needs. The church has been a religious centre for the community ever since its organization. At this time it has a membership of 116. It is active in the Sunday School and the benevolent work of the church, and is liberal towards the support of the pastor.

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### 17. *Mount Carmel Reformed Church, Davidson County.*

Mt. Carmel Reformed Church is four miles west of Lexington in the County of Davidson. It is an offshoot of the Pilgrim and Beulah congregations. Rev. Thornton Butler, pastor of the Davidson Charge, began to preach at the school-house of district number 26 in January, 1848, and he organized the congregation in August, 1849. Andrew Koontz and John Hedrick were the first Elders and Samuel Koontz and John L. Hedrick were the first Deacons. In 1855 an arbor was built near the school-house, and this arbor and the school-house served as the places of worship until the year 1880, when a neat and comfortable church was erected. The congregation is connected with the Lower Davidson Charge. This church has suffered greatly from removals of its promising young people to other localities.

### 18. *Mount Tabor Reformed Church, Davidson County.*

Mt. Tabor, a child of Pilgrim Church, is four miles east of Lexington in Davidson County. The house of worship was built and the congregation organized by Rev. Thomas Long in the year 1883. It was for several years incorporated with the Upper Davidson Charge. In 1888 it was detached from this charge and constituted an independent mission. It was in 1894 united with the Lower Davidson Charge. Its membership has grown from a handful to a large congregation.



19. *Jerusalem Reformed Church, Davidson County.*

This church is in the southern part of Davidson County, distant some twelve or fourteen miles south-east of Lexington. The congregation was organized by Rev. Thornton Butler in 1858 for the convenience of the members of Beck's Church who were living too far from their place of worship. It is a union church and forms a part of the Lower Davidson Charge. It has never had a large membership, but has been active in good works. It has in the last several years suffered greatly from the exodus of its members to the towns. Its pastors have been Thornton Butler, P. A. Long, M. L. Hedrick, A. R. Holshouser, W. H. McNairy, L. M. Kerschner, H. E. Sechler, W. H. Causey, Paul Barringer and P. M. Trexler.

20. *Hedrick's Grove Reformed Church, Davidson County.*

The original members of Hedrick's Grove were transferred mainly from Beck's. The congregation was organized the first Sunday in May, 1891, with forty-one members. Allen Hedrick, R. E. Hedrick and John Black were elected Elders, and R. L. Beck, H. H. Hedrick and Franklin Hedrick, Deacons. The pastor at the time was Rev. A. R. Holshouser.

The erection of the church was commenced in the fall of 1890. The corner-stone was laid on Thanksgiving Day, the address being delivered by Rev. J. C. Leonard, at that time pastor of the Upper Davidson Charge. This building was intended for both church and school purposes, with school rooms on the first floor and an auditorium above. It was furnished

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during the winter. The church was dedicated July 31, 1892. Rev. J. C. Leonard preached the sermon from Genesis 28: 17, "This is none other but the house of God, and this is the gate of heaven."

An academic school was conducted here in 1892 and 1893 by Messrs. R. E. Leonard and Crawford Clapp. Rev. W. H. McNairy also taught in the academy during several months of his pastorate in the church. The public school of the district is taught in this building every year.

Hedrick's Grove Church is located in a fine agricultural section of Davidson County in a thickly populated community. Its members come mostly from a long line of Reformed ancestors. It has had a rapid growth. Its misfortune is that it has had no pastor during several years of its history. Its regular pastors and those who have supplied this pulpit are the following: Revs. A. R. Holshouser, W. H. McNairy, L. M. Kerschner, H. E. Sechler, Paul Barringer and P. M. Trexler, D.D. Classis met in this church in 1892.

### 21. *Calvary Reformed Church, Davidson County.*

Moffit's Grove school-house, two miles west of Thomasville, was for many years a preaching point for all denominations. The Reformed Church had once organized a small congregation here, but it never amounted to much and was allowed to go down. In 1889 the Classis of North Carolina committed the interest here and in Thomasville to the care of Rev. P. M. Trexler, pastor at Concord. The intention was to get the members living in the town and in the coun-

try to unite their forces and build a church at the edge of Thomasville. The Rev. P. M. Trexler preached once a month during the classical year, but the plan proved impracticable. In 1891 the Classis appointed Rev. J. C. Leonard, pastor of the Upper Davidson Charge, to look after the interest at Moffit's Grove and instructed him to organize a congregation if deemed advisable. At the same time the Classis pledged two hundred dollars towards the building of a church. After several services were held the outlook seemed favorable, and accordingly Calvary Reformed Church was duly organized November 30, 1891, with the following charter members: D. A. Long, Mrs. D. A. Long, John A. Long, Mrs. Mary A. Clinard, R. C. Clinard, Margaret Kanoy, Cicero Kanoy, Minnie Belle Kanoy, Lauella E. Kanoy, Martha Belle Kanoy, Lizzie Kanoy, Francis V. Kanoy, A. F. Kanoy, Louisa V. Kanoy, F. W. Kanoy, Mary Ann Kanoy, John Shuler, Nathan Ward, Alice Ward, Lottie Kanoy, Eliza Kanoy, Sarah Kanoy. Immediately afterwards Bethlehem Black and Mrs. Bethlehem Black were received. The first officers were D. A. Long and F. W. Kanoy, Elders, and A. F. Kanoy, Deacon. All the services were held in the school-house.

During the winter and spring the work of building a neat frame church was pushed forward. The lot was donated by Mr. and Mrs. D. C. Moffit. The members of the church and friends in the community did a great deal of the work. The new house of worship was dedicated May 29, 1892. The sermon was preached by Rev. P. M. Trexler, D.D., and the service was con-

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ducted by Rev. J. C. Leonard. In 1892 Calvary Church was attached to the Upper Davidson Charge. It remained in this connection until April, 1896, when it became a part of the newly constituted Thomasville Charge. Rev. J. C. Leonard was the pastor from the beginning of its history until April, 1896. His successors have been Revs. Clarence Clapp, J. N. Faust, W. W. Rowe, Fred. Cromer, Lucian W. Showers and Irwin S. Ditzler.

Calvary Church is located in a prosperous farming community near the town of Thomasville. The congregation has grown and is at present in a flourishing condition. The future is hopeful.

### 22. *Heidelberg Reformed Church, Thomasville.*

In 1894 the Classis of North Carolina instructed Rev. J. C. Leonard, at the time pastor of the Upper Davidson Charge, to canvass the town of Thomasville, and if found advisable to organize a congregation. Accordingly Heidelberg Reformed Church was organized June 17, 1894. W. L. Myers and J. T. Long were elected Elders, and T. A. Livengood and R. P. Murphy, Deacons. The following became members at the organization: John A. Long, Mrs. John A. Long, Daisy L. Long, Joseph P. Long, Cora Long, W. L. Myers, Mrs. W. L. Myers, Randall P. Murphy, J. T. Long, Mrs. J. T. Long, T. A. Livengood, Mrs. T. A. Livengood, J. Lee Briles, Mrs. J. L. Briles, E. B. Clodfelter and R. T. Cecil. The congregation was organized in Mr. T. A. Livengood's house on Main Street, where all the services were held for several months.

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During the spring months of 1895 the services were held in a room over the store of Mr. W. L. Myers. The lot on Main Street was purchased in the summer of 1895 for four hundred dollars, and the erection of a house of worship was at once commenced. The work was pushed rapidly, and the lecture room was ready for occupancy in August, and the services were held in it until the auditorium was finished. The new church was dedicated December 15, 1895, Rev. J. L. Murphy preaching the sermon. The following Reformed ministers were present: Revs. J. W. Cecil, W. H. McNairy, J. L. Murphy and the pastor, Rev. J. C. Leonard.

In 1896 the Thomasville Charge was constituted, consisting of Emanuel, Calvary and Heidelberg congregations, and the charge was enrolled as a mission by the Board of Missions. The pastors of the charge so constituted have been Revs. Clarence Clapp, J. N. Faust, W. W. Rowe, Fred. Cromer, L. W. Showers and I. S. Ditzler.

### 23. *First Reformed Church, Lexington.*

Lexington is the county-seat of Davidson County. The Abbott's Creek section was settled by Germans from 1745-1755. The first church established within the present limits of Davidson County was Leonard's (Pilgrim) Church. Beck's, Sower's and Bethany are all old congregations. But the town of Lexington was neglected by the Reformed Church. Members located here from time to time, but the majority of them were absorbed by other churches. At the annual



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meeting of the Classis of North Carolina at Arnold, Davidson County, in 1900, a request was sent to the Board of Missions for the enrollment of Lexington and High Point. At the same time Classis pledged \$400.00 towards a house of worship in each town. In July the Board of Missions acted favorably on the request of Classis, and commissioned Rev. J. C. Leonard as missionary for both places to begin work the first of October. The missionary located in Lexington in August and began to prepare for the building of a church. A loan of \$1,000.00 was granted by the Board of Missions. A handsome lot was secured at the corner of Centre and Salisbury Streets at a cost of \$900.00. Work was commenced on the building October 4, 1900, when the missionary, the Rev. Mr. Leonard, placed the first brick in the foundation. The work was pushed rapidly forward, and the new church was ready for occupancy January 20, 1901, when the first service was held. Immediately after the service the congregation was organized with the following members: C. L. Everhart, Mrs. Sallie Heitman, Mrs. J. F. L. Tussey, Mrs. Sallie Hinkle, Mrs. Amanda Sowers, C. C. Burkhart, Mrs. Emeline Burkhart, E. A. Rothrock, Mrs. Amanda J. Rothrock, Ada E. Rothrock, P. J. Leonard, Mrs. Carrie P. Leonard, Dupree Clodfelter, Early Clodfelter, Mrs. Callie H. Sowers, Mrs. S. Rothrock, Mrs. Corinna Holmes, Charles Burkhart, Mrs. Catharine Burkhart, J. T. Hedrick, Mrs. Velna Hedrick and Mrs. Charles Rhodes. P. J. Leonard, E. A. Rothrock and C. C. Burkhart were elected Elders, and J. T. Hedrick, C. L. Everhart and

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D. Clodfelter, Deacons. The Sunday School was organized the following Sunday, January 27th, with fifty-five persons in attendance.

The beginning was a humble one, but the membership entered upon the work in faith. The church was dedicated to the Triune God, February 17, 1901, by the pastor, Rev. J. C. Leonard. The sermon was preached by Rev. J. L. Murphy, D.D., of Hickory, on the text: John 17: 21. The subject was: "The Glory of a United Church." Other ministers of the Reformed Church present were: Revs. J. N. Faust of Thomasville and H. A. M. Holshouser of Pilgrim. The present membership of the church (1907) is 150. The Sunday School has an enrollment of 250 in the main school, 36 in the Home Department and 30 on the Cradle Roll. The congregation owns a parsonage which stands on the church lot.

### 24. *Second Reformed Church, Lexington.*

The Second Reformed Church of Lexington is an outgrowth of the First Church. In the fall of 1903 the Nokomis Cotton Mill Company donated a lot near the point where the Raleigh road crosses the Southern Railway. Rev. J. C. Leonard, pastor of the First Reformed Church, secured the money for the new church from friends in Lexington and elsewhere. The first brick in the foundation was laid November 23, 1903. The first service in the new church was held Sunday afternoon, March 13, 1904, the sermon being preached by the Rev. Mr. Leonard. The house of worship was dedicated May 22, 1904. Rev. J. C. Clapp,

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D.D., preached the sermon from Psalms 26: 8. The Sunday School was organized June 5, 1904, with about 70 scholars. On the same day a congregation was organized with the following members: B. W. Koontz, S. L. Thomason, R. Everhart, G. Everhart, Mrs. Sallie Everhart, Crissie A. Swing, Ella Swing, Cora Ree Craver, Mamie L. Craver, T. A. Swing, Minnie L. Everhart, Claudia Alice Everhart, Mary Frances Barr, May Milliken, Mrs. Phoebe Ripple, Belle Ripple, Mrs. Delphina Swing, R. H. Grimes, Mrs. Mattie Grimes, H. A. Thomason, Mrs. Ida Thomason. R. H. Grimes and S. L. Thomason were elected Elders, and B. W. Koontz and T. A. Swing, Deacons. Mr. A. S. Peeler, a student in the Ursinus School of Theology, was commissioned by the Sunday School Board and spent his summer vacation in 1904 in this school. The work has gone forward with much encouragement. The present membership of the congregation is about seventy.

## CHAPTER V.

### THE CENTRAL GROUP OF CHURCHES.

#### 1. *Grace (Lower Stone) Reformed Church, Rowan County.*

LOWER Stone Church in Rowan County and Pilgrim Church in Davidson County are the two oldest Reformed Churches in this section of the State, both dating back of 1760. The present building used by the Grace congregation dates from 1795, and for forty years prior to that date the congregation occupied a log church. The first church, called the "Hickory Church," was built in 1754 or 1755. Elder Casper Holshouser was born in 1785 and died in 1870 at the advanced age of 85 years. Fortunately his statements concerning the early history of the congregation have been preserved and are reliable. He was often in the old house before it was removed, and he remembered well the facts given by older members of the church. He said that the opinion expressed in later years and held by some that the old church was a union church was without foundation or authority. The Reformed Church was numerically strong in this region from the beginning. There were many Reformed families and many strong and active young men. These families lived on Little Buffalo, Dutch Buffalo, Bear Creek Cold Water, Jenny Wolf and Dutch Second Creek, and were connected with this

church. When the Hickory Church had grown strong and flourishing, the desire for a more commodious and substantial building matured into purpose, and developed into a plan. A tract of sixteen acres of land was secured from Lorentz Lingle for the sum of five pounds, proclamation money of the province of North Carolina. This was part of a large tract of land granted to the said Lingle by the Earl of Granville. This deed was made in February, 1774, and conveys the land to Andrew Holshouser and John Lippard for the use of the "Calvin Congregation." About this time, through the neglect or dishonesty of the Earl of Granville's agents, many instruments put on record failed to convey a good title, and in order to secure this in due form, the original Trustees transferred the property to Jacob Fisher and John Casper. In this deed the church is called "The German Presbyterian Congregation on Second Creek in the Dutch Settlement."

The agents of the Earl of Granville made a grant of 572 acres of land to Lorentz Lingle December 21, 1761. But this grant included the "Hickory Church" grounds. Many of the early settlers were "Squatters" on the Granville lands in this section of North Carolina. It may also be said that some of the churches were "Squatters." This was true of the "Hickory Church," for it was built on land belonging to the Earl of Granville, as was also its nearest neighbor, the old Leonard's (Pilgrim) Church across the Yadkin River. This explains why Mr. Lingle gave a deed to Mr. Holshouser and Mr. Lippard for the congregation.



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The present house of worship, the second on the ground, is built of rough stones. It is not known where the stones were quarried, but likely from some vein or slate ridge in the vicinity. The walls are massive, measuring 32 inches at the ground, 27 inches at the floor and 21 at the gallery. The building is 40 by 50 feet, and the walls are 27 feet high, with 12-foot gables. More than twenty years elapsed before the church was completed. The long time required was no doubt owing to the fact that the Revolutionary War was in progress during a part of this period. Securing necessary funds was quite a task. Besides the direct gifts of the people, fairs (not lotteries as has been stated) were held from which some revenue was secured. In 1797 the Synod was overtured by this congregation to take up a collection for the building fund of the church, but the request was not granted. Another disadvantage was that there was no regular pastor to look after the work, Rev. Samuel Weyberg having his time taken up in teaching and serving the Cabarrus Churches and those on Abbott's Creek, and Rev. Andrew Loretz of Lincoln County being able to visit them only at intervals of several months. The work was not finally completed until about the year 1800, and possibly later. The church was not dedicated until November, 1811, during the pastorate of Rev. George Boger. Rev. Andrew Loretz of Lincoln County preached the sermon. Rev. Dr. Robinson, pastor of Poplar Tent Presbyterian Church, was present and took part in the services.

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The style of architecture of this church is peculiar to that period. The floor was laid with smooth stones, and these remained in place until 1871. The pulpit was in the usual design of the wine-glass, with the over-head sounding-board. There were galleries on three sides. While Rev. R. F. Crooks was pastor the ancient pulpit was removed and one of modern design was installed. Later on other improvements were made, including a belfry and bell. During the pastorate of Rev. C. B. Heller the parsonage and its surroundings were beautified and improved to an amount of over \$400.00, and the ancient cemetery was enlarged to more than twice its former size, inclosing the church within its bounds.

During the pastorate of Rev. Paul Barringer the centennial of the church was observed on the 2d, 3d and 4th of August, 1895. Addresses were delivered by Rev. Dr. Cyrus Cort of Wyoming, Delaware, Rev. Dr. Wm. E. Hoy of Japan, Rev. Dr. J. C. Clapp of Newton, Rev. Dr. J. L. Murphy of Hickory, Rev. B. F. Davis of Concord and Rev. C. B. Heller of Mt. Crawford, Virginia, a former pastor.

Over each of the three doors is a verse in German. Translated into English they are as follows:

OVER THE SOUTH DOOR.

"To the glory of God has been built,  
The Church which you here behold,  
By a people who God confess,  
And name themselves after Jesus Christ;  
Who are also incorporated with Him,  
And they call themselves 'The Reformed,  
1795, Grace Church. The end."

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OVER THE WEST DOOR.

"Let thy Word in Zion resound,  
Go with each one, out and in;  
And when, in throngs, we tread  
Where the service of God is held,  
Oh, do Thou bless us, Lord;  
Grant also faithful Ministers,  
Who Thy Word pure with profit teach,  
And the world to Thee convert.  
Grace Church."

OVER THE NORTH DOOR.

"We go into our house of God  
With heartfelt joy, in and out,  
God permits us still to find  
The precious Treasure, the Word of Life,  
Here He shows us Heaven's gate,  
The forgiveness of our sins.  
Grace Church."

To the right of the south door is the face of a dial chiseled on the face of a smooth blue stone, and on this is the inscription: "Im Yahre Christi 1795," that is: "In the year of our Lord 1795." The hands of the clock point to the hour 9:30. This no doubt means that the walls of the house were finished at that hour on a certain day in the year 1795. An old German record reads as follows in English:

"IMMANUEL.

With the help of the triune God have those who are herewith connected succeeded thus far that the building was commenced and completed. We herewith announce to our posterity who those were who undertook and brought it to completion, and upon what

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grounds this church was built, and who at this time were in control.

1. This church was built on the principal ground and corner-stone Jesus Christ, who has revealed His holy teachings and mysteries to His believing ones, and Dr. Calvin and Zwingli who have made us acquainted with the valuable understanding of Jesus Christ, and according to their doctrine we call ourselves Evangelical Reformed.

2. This house was built in the State of North Carolina, Rowan County, which is called the Salzburger district, over which Governor William Davie now reigns. But unfortunately our Government of the whole fourteen states is not founded on our faith in Jesus Christ. But anyone who believes in one God, and not in the Holy Trinity, can get so far as to be President, be he a Jew, heathen or Christian, it is all the same.

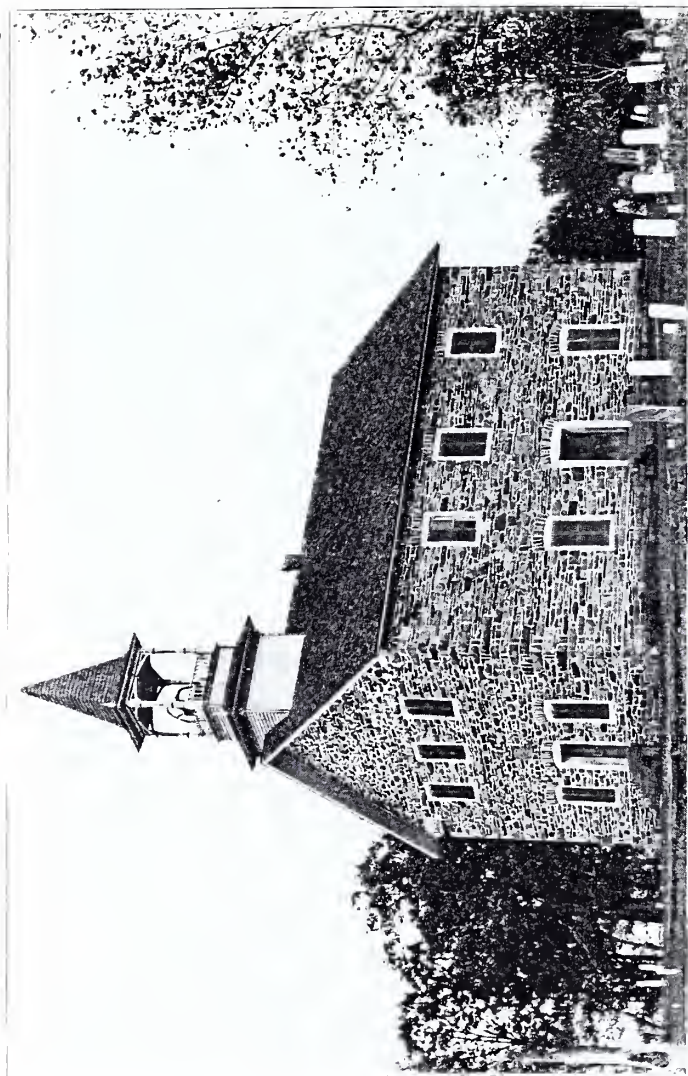
3. This house shall be called Grace Church, because the eternal life and the means of grace for the same are gifts from God the Father through our Lord Jesus Christ.

4. This house shall, if God give us grace, be dedicated by our beloved pastor who has served us already six years—namely, Rev. Pastor Andrew Loretz, who was born a brother of the House of God, as a member of the Canton of Zurich, a Swiss from Europe.

5. For this edifice a building committee was elected who were members of the congregation—namely, Sir George Henry Berger and John Sifford. They considered the burden too great and they therefore de-







LOWER STONE CHURCH, ROWAN CO., N. C.

clined and it was not undertaken. Finally the consistory undertook the work—namely, Elders Jacob Fisher and John Casper and the Deacons Franz Lingle and John Fisher who with the aid of the congregation were their own building masters until the church was completed.”

This paper was evidently written in 1798, because that was the year in which Wm. R. Davie was Governor. This would indicate the high esteem also in which Rev. Andrew Loretz was held by the congregation. He was not the pastor at the time of this writing, but had served the congregation six years from 1789 to 1795. It is likely that the writers of this document expected the church to be dedicated in the year 1798 or 1799. There is no record to show why this plan was not carried out, but probably further disappointment was met in collecting funds. As already stated, the Synod failed to grant the funds asked for in 1797. But the desire of having Rev. Andrew Loretz dedicate the church was realized, even though the dedication was deferred until 1811.

The congregation is in possession of fairly good records from 1782. Mr. Jacob Fisher presented to the church in 1782 a large blank book for the record of baptisms. The name of the first child recorded in this record is Anna Maria Maurer (Mowery). She was the daughter of Frederick Maurer, and was born May 7, 1782; the date of the baptism is October 20, 1782. On the same date the twin daughters of David Kluttz, Anna Maria and Catharine, born September 9, 1782, were also baptized. The officiating clergyman was, of course, Rev. Samuel Suther.

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The terms of the first pastorates are not recorded. Rev. Christian Theus, who lived over the South Carolina border, made occasional missionary journeys to the German settlements in North Carolina as early as 1755. He must have known of the "Dutch settlement on Second Creek" and visited those Germans. The Rev. Mr. Martin preached for the dispersed Germans in 1759 and subsequent years, and the Rev. Mr. Dupert came in 1764. These ministers preached to all the congregations of Reformed people in North Carolina and the upper part of South Carolina. Rev. Samuel Suther located in North Carolina in 1768 and preached for the Mecklenburg (now Cabarrus), Rowan and Guilford congregations for 18 years, with occasional assistance from Rev. Christian Theus. The following dates from 1768 are approximately correct:

Rev. Samuel Suther.....	1768-1786.
Rev. Andrew Loretz.....	1789-1795.
Rev. Samuel Weyberg .....	1795-1803.
Rev. George Boger .....	1803-1830.
Rev. Daniel B. Lerch. ....	1830-1834.
Rev. John Lantz.....	1837-1853.
Rev. Thornton Butler .....	1853-1869.
Rev. John C. Denny.....	1869-1874.
Rev. Robert F. Crooks.....	1876-1881.
Rev. G. D. Gurley (supply).....	1882-1884.
Rev. Calvin Boyd Heller.....	1884-1891.
Rev. Paul Barringer.....	1894-1897.
Rev. W. H. McNairy .....	1897-1900.
Rev. Chas. H. Riedesel.....	1900-1903.
Rev. Walter W. Rowe.....	1904-

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It is likely that Rev. W. C. Rankin, the Classical missionary, supplied this church in 1835 and 1836. Rev. Gilbert Lane was associated with Rev. Thornton Butler during a short period in the years 1856-1857. Rev. John Ingle was supply about six months during Rev. Thornton Butler's pastorate while Mr. Butler was ill, and also about six months after Mr. Butler's resignation. Revs. J. C. Clapp and J. A. Foil jointly supplied the church two years, 1874-1876, and Rev. J. J. Excell three months in 1892. In the temporary absence of Rev. W. H. McNairy in 1897-1898, Rev. Michael L. Hedrick preached for the congregation about seven months.

Among the interesting traditions connected with Grace Church is one to the effect that the first church in the community was a union church, in which the Lutherans had an equal right, located about six miles northeast of the present site. This tradition says that it was agreed to build a union church of stone to take the place of the dilapidated wooden building, and that the site selected was the present location of Organ Lutheran Church. It is said that from misunderstanding or disagreement the two congregations separated after a year's labor, and that the Reformed moved to the present location and built a church whose inside walls would receive the outside walls of Organ Church, and that in height would take in the roof of the latter. But investigation discredits the union tradition. Each congregation from the first seems to have had its own house of worship built of hickory logs. The Lutherans began to build their

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stone church one year earlier than their brethren of the Reformed faith. There was no doubt a friendly rivalry between the two congregations and the Reformed took advantage of their privilege to build a church which would be large enough to contain that already commenced by the Lutherans.

The parsonage was built during the pastorate of Rev. Thornton Butler by Lower Stone, Bear Creek and Holshouser's Churches. It is now owned by Lower Stone exclusively. The parsonage property adjoins the church lands.

Lower Stone Church is in a flourishing condition. It is the mother church in this part of the Classis. Many people of prominence have gone out from its membership. It has given to the church the following ministers: Revs. A. R. Holshouser, M.D., James Lippard, J. M. L. Lyerly, Ph.D., H. A. M. Holshouser and A. S. Peeler. Lower Stone has given many members to all the new churches in Rowan and Cabarrus Counties.

The following represent the family names of Lower Stone at the present time: Barringer, Boger, Bost, Brown, Bonds, Beaver, Corl, Carter, Fisher, Foil, Fouts, Hipp, Holshouser, Isenhouer, Kluttz, Lippard, Lyerly, Miller, Misenheimer, Mesimer, Peeler, Powlas, Rimer, Roseman, Sifford, Shuping, Moose, Reinhardt, Josey, Scott and Hammond.

### 2. *Coldwater and Gilead Reformed Churches, Cabarrus County.*

Coldwater Reformed Church dated from the years that immediately followed the exodus of the German



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Protestants from Pennsylvaina to the Carolinas. The church now known as Mt. Gilead is the successor of the old Coldwater Church, which had its name from a well-known stream in that region on whose banks the early German settlers of Cabarrus (then Mecklenburg) made their homes. This Coldwater Church was the oldest Reformed Church in that part of the State. No records of organization can be discovered, but most probably it may have been done by Rev. Samuel Suther, who already in 1768 was its pastor. It is to this church and its members that Governor Tryon refers in his journal, kept during his military raid on the Regulators, under date of August 21st (Sunday): "Heard Mr. Suther, a Dutch minister, preach who recommended with warmth a due obedience to the Laws of the Country and a union of heart to support the Peace and Tranquillity of the Province." Rev. Samuel Suther was ordered by Governor Tryon to accompany the Rowan and Mecklenburg battalions on this expedition, as their chaplain, which he did. While they were in camp at Hillsboro he preached as the following order shows: "It is ordered that Mr. Suther preach tomorrow (Sept. 25, 1768) to the Rowan and Mecklenburg battalions. Service to begin at 11 o'clock." (Colonial Records, Vol. 7, page 834.)

In the year 1814 Coldwater Church became a union church, Lutheran and Reformed. In the year 1843 the Lutheran congregation withdrew and erected their own house of worship in the town of Concord. Owing to causes unknown, but possibly the removal of Suther to South Carolina, this Reformed congrega-

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tion was for a time almost extinct, until it was revived under the ministry (1851) of Rev. J. Ingold. It did not seem to prosper, the house was old and dilapidated, when under the ministry of Rev. Dr. Ingold the congregation moved out on the Salisbury and Concord road, within three miles of the latter place, built a new brick church and called it Mt. Gilead, or as it afterwards came to be called "Old Gilead," from the fact that it remained standing for some years after the New Gilead Church was built in 1887-8, thirty or forty yards from the old church. After the "New Gilead Church" was built the "Old Gilead Church" was used as a Sunday School room until no longer fit for use.

The first records accessible date from October, 1851. The record speaks of the Joint Consistory of the charge as composed of Mt. Zion and Coldwater Churches in session at Peter Deal's. Here that body "resolved to purchase a new book to chronicle the records of the charge's work," and from that day to this we have a pretty full record of the acts and proceedings of that body. Also at that same meeting we find the following interesting record: "Resolved upon consultation that a change of ministers would not be for the benefit of this charge as a whole, therefore we undertake to make up the salary for another year." "Moved and seconded, that in case Coldwater raise the amount of sixty dollars, that they have one-third of the Rev. J. Ingold's time for the next year." One would infer from the above that Coldwater was to have one-third of the preaching, but the next clause

puts a different interpretation upon it. "Moved and seconded that in case they do not raise the amount of sixty dollars that they raise the amount of forty-five dollars for one-fourth of the time, and the days of preaching to stand as they were for the past year." Therefore we infer that these resolutions refer to the pastoral work of the minister in charge. The pastoral oversight was to them, as it should be to all charges at the present, a matter of great concern and was an object of serious consideration. In the records of the following year (1852) we have the first mention of Mt. Gilead. During this year there were frequent meetings of the Joint Consistory, and it is vaguely hinted that there was being made a sale and transfer of some of the church property of the charge. No doubt it relates to the disposal of the Coldwater property. On the seventh of March, 1852, a meeting of the officers was held, and we find the following which is very indefinite: "The Commissioners, who were appointed out of both churches, to sell the old church property, and see to the rebuilding of the grave-yard, reported through one of the Commissioners and was accepted." We cannot conjecture to what church property reference is made unless it be that of Coldwater. Both churches, Mt. Zion and Coldwater, seem to have had an interest in the proceeds as the money due Mt. Zion was to be turned over to the Treasurer of that church and to be loaned "into good hands." At the close of this year 1852 we find the record speaks of Mt. Gilead and its share of preaching to be half on condition that Mt. Gilead raise eighty or eighty-five

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dollars for the pastor's salary. A record in the minutes of this annual meeting shows how careful our forefathers were that every cent of money given to the church should be kept as a sacred fund. "Resolved, that the Treasurer purchase a money purse to keep the church's money in." Since Suther's time the following have served as pastors: Revs. Ingold, Ingle, Cecil, Trexler, Barringer, Davis and the present pastor, Rev. John H. Keller. Of these, Rev. Paul Barringer, D.D., served the longest—twenty years. Under his pastorate the work was greatly blessed and prospered. It was also during his pastorate that the present commodious building was erected, in which at the present day still worship the descendants of the Coldwater Reformed fathers after the manner of their ancestors. Here you may find Foils (Phyles), Hilemans, Clines (Kleins), Meisenheimers, Shinns, Cooks, Suthers, etc.

Among the large-hearted and noble people of substantial character who have been worshippers here, and who have been loyal supporters of the Gospel, perhaps the most prominent in its history have been and still are the Hilemans. Of one of these, Elder John Hileman, or Father Hileman as he was usually called, special mention must be made as his just tribute and due. As a boy he was catechized and confirmed in the Old Savitz or Mt. Zion Church, China Grove. Soon his piety and worth as a layman was recognized and while young he was elected Deacon and soon thereafter was called to the honored position of Elder, which office he continuously and most acceptably filled for more than fifty years. During the pastorate of the

sainted Dr. Ingold in the West Rowan Charge, old Coldwater in said charge became sadly in need of a strong leader from among the laity. Dr. Ingold recognized in Mr. Hileman, then a young man, one who would meet his expectations. In this he was not disappointed. At the earnest solicitation of Rev. Ingold, Elder Hileman transferred his membership to old Coldwater, and here exercised a wonderful influence in the growth and development of the congregation. He was ever regarded as the pillar of this church, which fact is shown in his practically building the "Old Mt. Gilead Church," making, hauling and laying the brick with his own hands in 1857, only a short while after his transfer from Mt. Zion to Coldwater. When the "New Gilead Church" was built in the years 1887-88, old Father Hileman, who was then living a practically retired life, gave a four hundred dollar subscription to the pastor who was canvassing the congregation for the new building. He made the significant remark when subscribing: "If more is needed let me know." When the walls and roof were completed he asked the privilege of finishing the interior, which was done by his own hands and must have cost him fully four hundred dollars more. Father Hileman was a most active and skilled workman in wood and iron, a model farmer and an honest public miller. Father Hileman was not a man given to ostentation of manner, but was quiet, sturdy and determined in character, whose motives in religious convictions were always of the highest type. As a thinker and worker he had few equals and no superiors



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among the laity. He was well informed on questions of theology, and a student of the Bible. He was chosen as a delegate to the annual meetings of Classis more frequently than any other Elder in the charge. He seldom failed to attend these meetings when elected to represent the church. He took the church papers and informed himself on all that was being done within the bounds of the different Synods. He was a strong supporter of the doctrines of the Reformed Church. He believed in catechization and a thorough knowledge of the Heidelberg Catechism before admission to full church membership. His sense of right and honor was so strong that he was regarded as one of the most upright men in the whole community. He was a graduate from the great university of experience, a valuable friend to the poor, a true exponent of the dignity and value of labor, a champion of virtue and an uncompromising enemy of vice; these traits of character humbly manifested in his Christian life eminently qualified him to be a most valuable counselor. He labored long and well, departing this life on Thursday, March 16, 1905, aged ninety years, five months and four days. His last words were: "I have tried to do justly, to love mercy, and to walk humbly with my God." Father Hileman left two sons, one of whom, Ambrose, now dead, achieved quite a reputation in the political world, having been elected to the House of Representatives of his native State several times, and was once Speaker of the House. He was also a ruling Elder for a number of years at the Gilead Church. Hence both father and son were Elders at

the same time in the same church. Crawford Hileman, the oldest and only remaining son, has been an officer also for many years in Gilead Church. The mantle of his father seems to have fallen upon him and he bears it worthily. He is a man of influence and commands the respect of all who know him.

The new church at this place was dedicated in the fall of 1888, and the dedication sermon was preached by the sainted Dr. Welker, who was a warm friend of the pastor, Rev. Barringer. His sermon was able and made a most profound impression on the audience as he spoke of the sacredness of the occasion in setting apart the building to the service of the Triune God. Out of this congregation has grown a vigorous scion, Keller Reformed Church, which was organized and a church built in 1900. Rev. Paul Barringer, D.D., preached the dedication sermon from the 122d Psalm, 1st verse: "I was glad when they said unto me, let us go into the house of the Lord."

Some years prior to this quite a nucleus of Reformed people were found in the town of Concord, a number of whom came from the Gilead congregation. Under the instruction of the Mission Board, Rev. G. D. Gurley was commissioned to organize a congregation at this point. He proceeded to do so, but soon became discouraged and abandoned the work, when the Rev. Paul Barringer, who then labored in the Gilead Charge, kept up the interest, preaching in a rented hall, until a lot could be secured and a church built to which old Father Hileman was the first contributor, giving ten dollars. Rev. Barringer secured the greater part of

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the money necessary to build this new church at Concord, when he then turned over the work to Rev. J. W. Cecil. Also upon a visit of the Rev. Barringer to the Bethel (Bear Creek) congregation of the East Rowan Charge, quite a donation in lumber was secured for the church in Concord.

#### 3. *Mt. Zion Reformed Church, Rowan County.*

Mt. Zion Reformed Church is located in Rowan County a mile south of the present town of China Grove. It is on the north side of the Southern Railway and the large brick church and the neatly kept cemetery present a fine appearance as viewed from passing trains. This church was originally known as "Savitz's," in the later records corrupted into "Savage's," but the real name from the first is supposed to have been Mt. Zion.

The date of its origin is unknown. German settlers came to this community as early as 1745 and earlier. They were members of the Reformed and Lutheran Churches. The first resident pastor was Rev. Samuel Suther, who lived near the old "Coldwater Church." The members who organized Savitz's Church may have been at first connected with Coldwater Church, as that seems to be the older of the two. But in the absence of positive records dates cannot be fixed. It is possible that "Savitz's Church" was organized prior to the coming of Martin and Dupert to this German settlement of North Carolina. The following tradition may refer to a date as early as 1755. This traditional history comes down from a man by the name of

Allen Rose, a school teacher who taught in the school-house at the old Savitz's Church. The story was given to Allen Rose by an old Mr. Shuping, and by Mr. Rose was given to his son Calvin Rose. This tradition says that the church was originally to be located two or two and a half miles west of the present site, on a farm now owned by Joseph Sechler. The logs had all been cut and placed on the grounds. The day for the raising of the walls was appointed, and all the people gathered and began work in good earnest. But after the foundation was laid and the first logs placed, one of the builders became offended at a remark made by another. This brought on a quarrel in which a large majority of those present took part. In the midst of the disturbance a peacefully disposed gentleman threw down his axe and declared: "I do not propose to be a party in the erection of a house for Almighty God that has been begun in bitter strife." Others followed his example, and soon the work came to an end. Nothing more was ever done at this point, and the timbers were allowed to go to decay.

But two of the workers started home, travelling east. They were anxious to have a house of worship for themselves and their German brethren. Reaching the point where they must separate, they sat down to eat their dinner. Naturally their conversation was about the distressing affair of the morning. As they ate their dinner, one of the gentlemen remarked: "This spot would be a desirable location for a church." The other agreed that it would, provided water could be found near by. They then started out in search

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for water, and to their great joy found a spring conveniently near. This place was selected, and a little later a log church was built. It is the site of the present Mt. Zion Church. The first church was a small building, afterwards displaced by a larger one painted red. A half-witted man in the community conceived the idea that red was Satan's emblem, and he deliberately set fire to the building as he said in order to burn the devil.

Another church was soon built on the same foundation. This church was occupied by the Reformed and Lutherans jointly until 1836. In that year the Lutherans withdrew and built a church of their own a few hundred yards away. The Reformed congregation continued to occupy the old church for a few years and then built a brick church on a lot of their own. This was in the year 1844. The lot of four acres of land was purchased from Catharine Partee for forty dollars. The following were the officers at this time: Andrew Shuping, David Correll, Solomon Sechler and John Hileman, Elders; Jacob Shuping, Jacob Shulenberg, Daniel Corriher and Levi Correll, Deacons. March 21, 1846, David Correll made a donation of eighty-five acres of land to the Elders of the congregation in trust for parsonage purposes. The Elders at this time were Henry Sechler, Solomon Sechler, Peter Deal and Jacob Shuping.

The old church was demolished in 1876 and the new church was commenced in 1879. It was a dark period in the history of the congregation from the tearing down of the old church until the completion of the



new. The parsonage property was sacrificed to complete the work and save the church. Finally the house of worship was completed.

The family names now appearing on the Mt. Zion list are as follows: Linn, Deal, Correll, Corriher, Sechler, Holshouser, Peeler, Sloop, Bostian, Beaver, Litaker, Blackwelder, Plott, Yost, Stirewalt, Pethel, Overcash, Fleming, Shuping, Shulenberg, Cook, Kirk, Honberger, Weaver and Freeze.

The pastorates beginning with the year 1768 have been as follows:

Rev. Samuel Suther .....	1768-1786.
Rev. Andrew Loretz .....	1789-1792.
Rev. Samuel Weyburg .....	1793-1802.
Rev. George Boger .....	1802-1830.
Rev. Daniel B. Lerch .....	1830-1834.
Rev. John Lantz .....	1837-1845.
Rev. Jeremiah Ingold .....	1845-1856.
<u>Rev. Samuel J. Fetzer</u> .....	1858-1863.
Rev. Jesse W. Cecil .....	1863-1866.
Rev. John Inglee .....	1866-1874.
Rev. Jesse W. Cecil .....	1874-1875.
Rev. Julius H. Shuford .....	1876-1877.
Rev. Peter M. Trexler .....	1877-1881.
Rev. Paul Barringer .....	1881-1891.
Rev. Peter M. Trexler .....	1892-1894.
Rev. Anthony Shulenberg .....	1895-1900.
Rev. Joshua L. Bowers .....	1901- .

The old cemetery contains quaint inscriptions on some of its many monuments. There are many names familiar at this present time, and many that no longer

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occur anywhere in the community. In the old cemetery lie buried the mortal remains of Rev. Samuel J. Fetzer, of blessed memory, and by his side lies the body of his wife. Father Fetzer was born in Woodstock, Virginia, September 14, 1820, and died while he was pastor of Mt. Zion and Coldwater Churches, August 8, 1861. He is still lovingly remembered by his parishioners who survive to the present day.

James Overstreet, who was a Representative in the Seventeenth Congress from South Carolina, is buried in this cemetery. He was traveling by stage from Washington City to his South Carolina home when, on the 24th of May, 1822, he was taken violently ill as he was passing through this community and died. He was buried by the Masons. His age was 49 years, 3 months and 13 days. In this "city of the dead" we find the familiar names Savitz, Sechler, Partee, Beaver, Shuping, Correll, Corriher, Ervin, Linn, Baker, Yost, Deal and many others. Many of these were among the pioneers of our Reformed Church.

The new cemetery is one of the prettiest and most carefully kept anywhere in the country. It is the common burying-ground of a large section of country. Abraham Sechler was the first person buried in the new graveyard. He died June 23, 1882. Mrs. Alice E. Bostian was the second. She was buried July 11, 1882. Both these persons were members of the Reformed Church. There are now more than three hundred graves in the new cemetery.

In 1891 three churches, Mt. Zion Reformed, Chapel Lutheran and St. Mark's Lutheran, purchased from

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W. A. K. Sloop and wife a plot of ground north of the union cemetery, each church holding a separate plot in the new purchase. This is also beautifully kept, each church paying a proportionate part for the support of a keeper who gives his entire time to this work.

In 1799, on the first day of June, John Litaker deeded four acres of land to Conrad Sloop, Jacob Bos-tian, Adam Correll and Jacob Correll, "Elders and Trustees for the United German Congregations of the Presbyterians and Lutherians." The "Presbyterians" were of course the Reformed and the "Lutherians" were the Lutherans. This represents only a part of the church property, as there had been gifts of a few acres by others. The Reformed and Lutherans held this jointly until 1898, when the two by mutual agree-ment made a division of the property. The share of the Mt. Zion congregation was four and one-half acres, adjoining their individual property.

### 4. *Bethel (Bear Creek) Reformed Church, Stanly County.*

Bethel, commonly known as Bear Creek (originally "Barren Creek"), is situated in the extreme western end of Stanly County. A German record, which bears no date, reads as follows: "Let this record show to everybody and particularly to those who have a right to know that we, born by the Grace of God in the Christian Church and some implanted in the same through baptism and confirmation in Europe and others in America, have settled here in North Carolina at the eastern end of Cabarrus and western end of

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Montgomery County on the waters of Bear Creek and Buffalo Creek, and that we call ourselves Evangelical Lutheran and Evangelical Reformed, according to the faith of our ancestors. Since we agree on the leading points of Christian doctrine and no difference exists between us, except the outward name which God does not respect but only looks upon the purity of faith and purpose of the heart among all people, and since those that fear Him and do right are dear to Him, and since the Preserver and Benefactor of the whole human race not only wills that all His children prosper in earthly things but that they also come to a knowledge of the truth and their souls shall be forever happy, the Shepherd and Bishop of our souls has sought us lost and scattered sheep in this hemisphere and has called and acknowledged us through His Word outwardly, and through His Spirit inwardly and has blessed us in spiritual things and has awakened in us the desire that we should like often to attend His Holy Church services and the place where His honor dwelleth, and that we should like to see our growing youth brought up in a Christian manner and instructed in true Christianity."

Services were held in this community some time before any church was built. The nearest regularly organized congregation was that on Second Creek, in Rowan County. Here Rev. Samuel Suther had preached eighteen years, from 1768 to 1786. And prior to this time, Leinbach, Martin and Dupert had held services. Some or all of these men held occasional if not stated services wherever German settlements

were found, and the Bear Creek settlement was not overlooked. Rev. Andrew Loretz came to Second Creek Church in 1789, and he no doubt preached also at Bear Creek, as did also Weyberg and Boger. Theophilus Loetter, a German school teacher who taught near the site of the present church, sometimes held services for the people. He was in the community as early as 1797, and was a highly-educated man. He was the first person buried in the cemetery, but the grave is unmarked. Services were held in Christopher Lyerly's barn and the Col. George Barnhardt barn.

The work of building the church was commenced March 21, 1806. The first sermon was preached in the church May 25, 1806, the day of Pentecost, by Rev. George Boger. The architect of the church was Christopher Lyerly. He and Henry Seitz were installed as Deacons of the congregation in November, 1806, and they served until 1811, when they were recognized as Elders. William Heynsemann and John Barrier were then made Deacons. Seitz and Barrier were Reformed.

The first church was built of pine logs, and its construction went forward very slowly. The means of the people being limited a petition was sent to the "Charleston Society" for assistance. In response, three boxes of window panes were sent. It is said to have been thirty years before the church was entirely finished.

At the beginning of this congregation the following families were represented: Henry Seitz, Christopher



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Lyerly, John Barrier, William Heynsemann, Matthias Barnhardt, Henry Hahn, Zacharias Lyerly, Henry Smith, Christian Gregory, Jacob Hegler, John Reidenhour, William Lowder, Andrew Smith, Barbara Moose, Jacob Barrier. Barbara Moose was a widow with several children, her husband having died before the organization of the church.

The Reformed and Lutherans worshiped in the same church harmoniously for many years, electing the same officers, and sometimes supporting the same pastor. But in course of time it became evident that a division would be better, and this was effected August 16, 1875. The Reformed congregation retained the church lands, consisting of 110 acres, and the old church, while the Lutherans secured a new site and built about two miles east. Many Lutherans united with the Reformed Church. The land was originally deeded by Christopher Lyerly to Henry Smith and his successors in office. The date of the deed is July 2, 1809. The Reformed continued to worship in the old church until 1878, when a new building was erected. The work was begun in January, and the new church was dedicated the fourth Sunday in October, 1878. Rev. J. W. Cecil preached the sermon. Rev. R. F. Crooks was the pastor at the time, and Daniel M. Moose was the leading spirit in the erection of the church.

Rev. George Boger was the first regular pastor of the congregation after the building of the first church. His successors were the ministers who at the same time served the Lower Stone (Second Creek) Church.

There have been many good and loyal people among the membership of this church. John Barnhardt served as Elder thirty years. He greatly rejoiced over the spiritual prosperity of the people. He often held prayer-meetings, and read sermons to the people. John Moose (father of Caleb and John H. Moose) and Col. George Barnhardt were prominent in church work in their day. The following names represent the families of the congregation at present: Moose, Lentz, Palmer, Moody, Sides, Barrier, Hurlocker, Fisher, Lyerly, Wagoner, Blackwelder, Rowland, Penninger, Shoe, Peck, Hartman, Harwood.

The Bear Creek congregation is an active community of people in church work, being above the average in this respect. The church has been open every Sunday for at least twenty-five years past for religious services of some kind, and there have always been worshipers present no matter what the state of the weather. The annual "Missionary Sales" add much interest to the benevolent operations of the church. The idea originated with Mr. John F. Moose in 1880. The first sale amounted to about eight dollars. In 1905 the sum realized was one hundred and seventy-five dollars. Mr. Daniel M. Moose has cried all these sales.

5. *Shiloh Reformed Church, Rowan County.*

Shiloh Reformed Church was organized March 19, 1871, by the Rev. J. C. Denny, pastor of the East Rowan Charge, which at that time consisted of Lower Stone, Bear Creek and Mt. Hope. Seventeen persons entered into the organization, with J. W. Fisher and

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T. H. Webb as Elders, and W. E. Dunham and Dewalt Kluttz as Deacons. Mt. Hope was then separated from the East Rowan Charge and joined with Shiloh to constitute the Central Rowan Charge. For some time previous to the organization services had been held in an old log school-house by Rev. Denny and P. M. Trexler, a student for the ministry. The organization was effected for the convenience of the Reformed people living in Salisbury and its vicinity, who were at too great a distance from Mt. Hope or Lower Stone to make it convenient for them to worship at either place. The church was built during the fall and winter preceding the organization by the members, with F. M. Holshouser and Lawson Fisher as foremen. About two miles southwest of the location of the new church stood an old frame church building, owned by the Methodists, and called Shiloh; but owing to want of members and lack of interest the congregation had passed out of existence. This building was purchased for a small sum, and as much of it as could be profitably used was wrought into the new structure. For this reason, and because some of the few Methodists remaining cast in their lot with the Reformed, the new church fell heir to the name of the defunct Methodist organization, and was called Shiloh. The cost of this building and the date of its dedication are not known. This church was built on two and a half acres of land, deeded by J. W. Fisher and T. W. Haynes for the consideration of five dollars on January 1, 1873, "to Dewalt Kluttz, F. M. Holshouser and Michael Beaver, Deacons of the German Re-

formed Church." This tract of land lies on the west side of the old Charleston Road, three miles southeast of Salisbury, on a slight eminence. The church was located near the road in the midst of a beautiful grove of oaks, and commanded a fine view of the surrounding country. Student P. M. Trexler, having been licensed by the Classis on June 2, 1871, served jointly with Rev. Denny the new congregation until Sunday, September 17, 1871, when the former was ordained and installed as pastor, Rev. S. R. Fisher, D.D., editor of the "German Reformed Messenger," preaching the sermon, Revs. Ingle and Allison Long taking part in the ordination and installation services. On the Saturday preceding, immediately after the preparatory services, a meeting of the Joint Consistories of the Rowan Charges was held, at which time were adopted and signed the famous "Shiloh Resolutions," which had been drawn up by Rev. Denny. An interesting special meeting of Classis was held in this church in December, 1871, to consider the "Shiloh Resolutions," and also an overture from the Dutch Reformed Church inviting North Carolina Classis to unite with that body. Rev. Trexler continued as pastor until some time during 1876, when he was succeeded by Rev. J. C. Denny, whose pastorate extended to January 1, 1878.

In November, 1877, some of the members proposed to their pastor that they hold a week or ten days revival service. Rev. Denny consented. At this time the Methodists of the Western District of the North Carolina Conference were holding their annual

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sessions at Salisbury. The meeting at Shiloh had continued but a few days when it was suggested that application be made to the Methodist Conference for preachers to help carry on the meeting. The request of course was gladly and promptly granted, and some of their best men were sent out each day, two at a time. The meeting grew daily in interest, the attendance being very great. As a consequence, the power and influence of the Methodist preachers grew every day, until the building of a Methodist Church began to be agitated; in a few days more it was suggested that Shiloh Reformed congregation go over to the Methodist Church. This movement came very near taking the whole Reformed congregation at one sweep into the Methodist Church. Every one seemed to be wrought up to a high tension along this line; but just in time, under the Providence of God, some of the good old Reformed Church members began to get upon their feet and to think seriously about what was taking place. Those who saved the day for the Reformed Church by refusing to surrender the property were John Wilson Fisher, Daniel M. Klutts, F. Monroe Holshouser and Crawford Peeler. As a result of this disaffection fully one-half of the membership of Shiloh was swept into the Methodist Church. Much bitter feeling and strife was engendered, which did not finally disappear until the lapse of five or six years. The pastor, Rev. Denny, having sorely compromised himself in the whole sad affair, was regarded as the one most to blame. The Classis cited him to trial to answer for his conduct, but fearing the consequences



he left the Reformed Church, made application to and was received as a minister into the Baptist Church. Thus ended a disagreeable experience in the history of this congregation whose name means peace. Rev. Denny was succeeded by Rev. John Ingle, who took charge January 1, 1878, and closed his pastorate January 1, 1883. He was succeeded by Rev. R. F. Crooks, who was pastor until July, 1888. Rev. J. M. L. Lyerly was called as pastor July 1, 1889, and continued as such until June, 1892, when he resigned to take up the work in the Lincoln Charge. The congregation was again vacant until July 1, 1893, when Rev. Lyerly again became pastor and served until July 1, 1906, at which time it became an independent charge, having been so constituted by North Carolina Classis at its annual sessions in May, 1906. Shiloh congregation at that meeting was detached from the Central Rowan Charge and called Faith Charge. Rev. Lyerly supplied Shiloh congregation from July 1, 1906, until October 1, 1906, when Rev. C. B. Heller became the pastor.

On August 26, 1898, a meeting was held at Faith, Rowan County, to consider the advisability of securing the removal of Shiloh Reformed Church to that place. Faith at that time was a small village built along the old Charleston Road, three miles south of Shiloh Church, and contained about two hundred inhabitants, nearly all of whom were members of the Lutheran and Reformed Churches, although there was no church in the village. For some time previous to the above date a union Sunday School had been conducted in the public school building, and a prosperous Young

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Men's Christian Association had been formed. At this meeting in August, 1898, after a thorough discussion it was ordered that a petition be placed in the hands of D. A. Wiley (Lutheran) to secure the signature of all persons desiring to enter the organization to report on the 2d of September, 1898. The proposition had been made that the Lutherans join with the Reformed at Shiloh and at Faith in a union church at the latter place, hence the appointment of D. A. Wiley to circulate the petition. On the second of September, 1898, a number of persons met according to adjournment. D. A. Wiley failed to appear. The reason for this failure of Wiley to appear was owing to the fact that the Lutherans, fortunately for both themselves and the Reformed, concluded that the necessity for union churches no longer existed, and resolved to organize a church of their own. Another petition was placed in the hands of John A. Peeler. On September 4, 1898, the petition from the Reformed members at Faith was presented to the Shiloh congregation, and on the seventh of September Shiloh congregation met and decided that it did not see its way clear at that time to move its place of worship to Faith. On September 14, 1898, the Reformed people of Faith met, and by a unanimous vote resolved to build a church, which was completed and dedicated on Easter Sunday in the year 1899, Rev. J. C. Leonard preaching the sermon. The lot, sixty by one hundred feet, was donated by the Peeler brothers, P. A. Peeler, L. M. Peeler and Jno. A. Peeler. The whole cost of the new church, including pews, bell and ornamental

iron fence was sixteen hundred and twenty-five dollars. Before the church at Faith was finished the following named members of Shiloh, all that remained of a once prosperous congregation, decided to cast their lot in with their brethren at Faith, and all were re-organized under the old name of Shiloh: J. W. Gardner, Mary E. Gardner, W. S. Brown, Martha Brown, Robert Brown, Agnes Brown, Ivey Brown, Adam Fulk, Mary Fulk, William Bringle, Lorenzo Walton, Mrs. L. Walton, Mamie Byrd, Thomas Byrd and Jane L. Byrd. In July, 1899, the following named members of St. Luke's Reformed Church were transferred to Shiloh congregation at Faith: John Franklin Wilhelm, Mrs. Mary Wilhelm, P. A. Peeler, Mrs. Mary L. R. Peeler, David D. Peeler, Martha J. Peeler, John A. Peeler, Mrs. Clara Peeler, L. M. Peeler, Mary E. Peeler, George H. Peeler, Mrs. Lottie Peeler, Jane C. A. Peeler, May Agnes Peeler and John Andrew Murray Peeler. In the fall of 1899 the old Shiloh church building was sold to Wesley Brown, one of the members, for seventy-five dollars. The building was transferred to Granite Quarry and converted into a store building. Shiloh congregation, though now located at Faith, still holds the original tract of land, including cemetery, which is cared for by the members. The congregation also owns a cemetery in Faith. The present membership is eighty, with bright prospects for the future. The following have served as officers from the date of the organization to the present time: Elders, Wilson Fisher, T. H. Webb, Michael Beaver, Dewalt Kluttz, Alfred Peeler, John Franklin Wilhelm,

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. S. E. Davis, P. A. Peeler, W. S. Brown, F. M. Holshouser and J. E. Holler; Deacons, Wm. E. Dunham, Dewalt Kluttz, Henry Kirk, Daniel Kluttz, Crawford Peeler, Adam Lyerly, F. M. Holshouser, J. W. Gardner, A. M. Faulk, L. C. McCombs and J. W. Jones.

### 6. *St. Paul's and Mt. Hope Reformed Churches, Rowan County.*

St. Paul's congregation, also known as Holshouser's Church, was organized in March, 1850, by the Rev. John Lantz, with the following seventeen members: Jacob Lingle, John Lippard, Sr., John Lippard, Jr., Daniel Peeler, David Kluttz, Solomon Kluttz, Peter A. Fisher, David Fisher, John Yost, Michael Shuping, Margaret Kluttz, Barbara Kluttz, Anna Weaver, Mary C. Trexler, Sarah Peeler, Christina Peeler and Eliza Rendleman. Jacob Lingle and Daniel Peeler were the first Elders and John Yost and Solomon Kluttz were the first Deacons. St. Paul's was situated about four miles from Salisbury near the New Concord Road in the neighborhood of Holshouser's Mill, now known as the old Heilig Mill. St. Paul's was originally built as a union church by the members of the Reformed and Lutheran Churches. Andrew Holshouser, a member of the Reformed Church, gave the land on which the church was built. But by some means the Lutherans came into possession while the church was still incomplete, for after the Reformed congregation was organized the Lutherans proposed that if the Reformed would assist in finishing the church they should have an interest in the property. But it seems

that the Reformed, having obtained an interest in the property, lost it through a mistranslation of the German word "Reformirte," which was rendered into English by the word "Presbyterian."

In November, 1865, the Classis of North Carolina authorized the Rev. Thornton Butler to disband the congregation at St. Paul's and organize at a point about seven miles from Salisbury, on the "New Concord Road."

In the year 1866 a beautiful brick church sixty by forty feet was erected. The brick were made by the members of the congregation. Before and during the erection of the building services were held in the grove. On the 14th of January, 1866, the congregation was organized under a new name, Mt. Hope Reformed Church. The following persons at this organization were elected officers: Elders, David Roseman and Solomon Kluttz; Deacons, John W. Fisher, J. H. A. Lippard, E. S. P. Lippard and Martin Yost. Soon after the church was built it was dedicated. Rev. Thornton Butler preached the sermon. The land on which Mt. Hope Church is built was given by two persons. Jacob Lingle gave five acres, deeded February 2, 1866; John Lingle gave six acres, deeded February 10, 1866. Seventy acres of land were given to the church by Jacob Lingle and also a sum of money to be used for the erection of a parsonage. The parsonage was soon built. Revs. John Ingle and R. F. Crooks were the only pastors who lived there. The land has been recently sold. The first recorded baptism is that of Wade Rufus, son of George Pendleman,



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born January 21, 1851, and baptized May 24, 1851. When the congregation was originally organized at St. Paul's, it was put in the East Rowan Charge. In 1871 it was incorporated with the Central Rowan Charge. In 1906 Mt. Hope and Bethany were constituted the Crescent Charge. The following have served the congregation as pastors and supplies: Rev. John Lantz, 1850-1853; Rev. Thornton Butler, 1853-1869; Rev. J. C. Denny, 1869-1871; Rev. P. M. Trexler, 1871-1877; Rev. J. Ingle, 1878-1882; Rev. R. F. Crooks, 1882-1888; Rev. J. M. L. Lysterly, 1889-1906.

The congregation has had a very varied career. It has had many obstacles to overcome, its rapid growth being hindered. It numbers only about seventy members at present, but they are prominent members of our church in this State, and they stand high in the community in which they live.

### 7. *St. Luke's Reformed Church, Rowan County.*

St. Luke's congregation, about three and a half miles northeast of Rockwell, Rowan County, is an off-shoot of Lower Stone Church. The three acres of land upon which the church is erected were given by Alexander Peeler, father of Theological Student Lee A. Peeler, who is a member of this congregation. The cemetery ground originally belonged to Peter Trexler, father of Rev. P. M. Trexler, D.D. It was his intention to deed it to the church, but owing to his death, which was somewhat unexpected, it was deeded by the Cope Mining Company. The congrega-

tion was organized in the home of Alexander Peeler, December 31, 1871, by Rev. P. M. Trexler, D.D., with twenty members. He at that time was pastor of the Central Rowan Charge. After the congregation was organized it was incorporated with the Central Rowan Charge. The church was dedicated the fifth Sunday of June, 1873. The sermon was preached by Rev. J. C. Denny. Prior to the erection of the church services were held in the beautiful grove where the church now stands. The congregation at present does not have a large membership, about 50, but they are a true and loyal people of the Reformed Church. When the Reformed Church was built at Faith, in 1899, many of the prominent members were dismissed to that congregation. Also many were dismissed to the organization at Blowing Rock. The following have served the congregation as pastors and as supplies: Rev. P. M. Trexler, December 31, 1871, to March, 1876; Revs. J. C. Clapp and J. A. Foil supplied until January 1, 1878; Rev. John Ingle from January 1, 1878, to January 1, 1883; Rev. R. F. Crooks from 1883 to July, 1887; Rev. C. B. Heller supply until July, 1889; Rev. J. M. L. Lyerly from July, 1889, to 1906. During the pastorate of Rev. Lyerly it was vacant about thirteen months, he having gone to the Lincoln Charge. At the annual meeting of Classis, May, 1906, the congregation was incorporated with Lower Stone and Ursinus congregations, constituting the East Rowan Charge. Rev. W. W. Rowe, the present pastor, began work July 1, 1906.

8. *Trinity Reformed Church, Concord.*

Rev. P. M. Trexler preached in Concord a few times prior to the annual meeting of Classis in 1880, and encouraged the Reformed families there in their fond hope to secure the planting of a mission in that prosperous town. That year a petition was sent to Classis asking pastoral oversight and regular services. Rev. P. M. Trexler was instructed to continue to look after the interests of the Reformed Church in Concord. Correspondence with Rev. Theodore Appel, Superintendent of Missions, resulted in the appointment of Rev. G. D. Gurley as missionary in Concord the last of October, 1880. Services were held in the court house until the close of the year. Then a hall was rented and fitted up in the "Means Building." A number of people proposing to enter the organization met in this hall January 1, 1881, and adopted a constitution. The name of Trinity Reformed Church was chosen for the new congregation. A second meeting was held January 30th, when Alexander Foil was elected Elder and J. W. Fetzer and J. W. Foil Deacons. These persons were inducted into office March 20th. The following persons entered the church at its organization: John W. Fetzer, Mrs. Eunice Foil, James W. Foil, Mrs. Jane Foil, Mrs. Mark Fink, Anthony Bost, Mrs. Margaret J. Bost, Mrs. Lou Hoover, Miss Hester Foil, Mrs. A. H. Fetzer, Nevin Fetzer, Willie Fetzer, Alexander Foil, Henry Cook. Shortly afterwards the following persons also became members of the new congregation: H. A. Barrier, Mrs. M. E. Barrier, J. C. Lippard, Mrs. E. C. Lippard, Smith

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Shuping, Mrs. S. A. Shuping, R. T. Lippard, Mrs. E. C. Mitchel and Miss Jennie M. Foil. The pastorate of Rev. G. D. Gurley continued only about a year. Following this pastorate the interest was in the care of Rev. Paul Barringer, pastor of the West Rowan Charge, until 1884. During this time preparation was made to build a church. Rev. Jesse W. Cecil was pastor one year, 1884-1885. A lot was purchased September 30, 1884, at the corner of Church and Means streets, the cost being \$450. The corner-stone of the church was laid in May, 1884, and the building was rapidly pushed to completion. The first service was held in the new house of worship April 13, 1884, when the sermon was preached by Rev. J. W. Cecil, and the church was dedicated in May following. The dedication sermon was preached by Rev. G. W. Welker, D.D.

Rev. P. M. Trexler was pastor from 1885 to 1891. The annual sessions of Classis were held in this church in 1887. In the year 1892 Trinity Church and the New Gilead Church were constituted the Concord Charge, and the Rev. Paul Barringer was the pastor for two years, from 1892 to 1894. The lot for the parsonage was purchased in 1893 adjoining the church, and the house was built the same year. Rev. B. F. Davis was pastor of the Concord Charge 1894-1896. In the latter year Trinity was again constituted a charge, and was served by the Rev. Mr. Davis until 1898. He was succeeded by the Rev. J. N. Faust, who was installed June 11, 1898, and his pastorate continued until August, 1899. Rev. Wm. H. Mc-

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Nairy was pastor 1900-1903. Rev. H. A. M. Holsouser was pastor from January 1, 1904, until April 5, 1905. During his pastorate the parsonage was repaired and the re-building of the church was commenced. He was succeeded by Rev. S. W. Beck in May, 1905. The entire church was covered with tin shingles, a pulpit recess was built, the partition between the auditorium and Sunday School room was removed, a new heating plant and handsome pews and leaded glass windows were installed and the entire building was newly painted. The church was rededicated August 13, 1905, Rev. J. C. Leonard preaching the sermon. Rev. W. H. Causey became pastor January 1, 1907.

### 9. *St. Paul's Reformed Church, Enochville.*

This congregation is an outgrowth from Mt. Zion Reformed Church. It was organized October, 1886, by authority of Classis under the direction of Rev. Paul Barringer. In August, 1886, an appointment for preaching was made at the Deal school-house with a view of securing the opinion of the Reformed people in that community relative to organizing a congregation. Rev. P. M. Trexler preached from the text Luke 12: 32. After the service the matter of an organization was discussed, when the decision was reached to meet at the home of L. B. Corriher October 9th for the purpose of electing officers. On that date W. C. Rose and L. B. Corriher were elected Elders and J. W. Deal and L. C. Beaver Deacons. W. C. Rose, L. B. Corriher and J. W. Deal were appointed to secure



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the names of persons wishing to become members of the new congregation. There were twenty-six reported as charter members. Later in the same month a meeting was held in the "Old Cooper House" owned by J. W. Deal, when the officers were inducted into office, and the name St. Paul's Reformed Church was chosen. David Deal, Lock Beaver and W. C. Rose were appointed to select a building site. At the next meeting they reported several places, and by vote of the members the present site of the church was chosen. An acre of land was purchased from Aaron Yost at a cost of fifty-five dollars, and W. A. Deal was made Trustee. The deed bears the date November 5, 1886. On the death of W. A. Deal, his son, J. S. Deal, was elected Trustee, and he is still in office.

The following have been the pastors of the congregation:

Rev. Paul Barringer.....1886-1891.

Rev. Peter M. Trexler .....1892-1894.

Rev. Anthony Shulenberger .....1894-1900.

Rev. Joshua L. Bowers .....1901- .

The following have held the office of Elder: W. C. Rose, L. B. Corriher, J. W. Deal, V. R. Kimmons, L. C. Beaver and W. P. Goodnight; the following have been Deacons: J. W. Deal, L. B. Corriher, J. S. Deal, W. P. Goodnight, W. B. Beaver, Jacob W. Deal, Henry Yost and A. V. Kimmons.

### 10. *Bethany Reformed Church, Crescent.*

In 1890 a petition was sent to Classis from a number of persons in Gold Hill Township, Rowan County, to

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be organized into a congregation. This request was granted, and Revs. C. B. Heller and J. M. L. Lyerly were instructed to attend to the matter. Accordingly a congregation was organized August 23d, 1891, with twenty-four charter members, under the name of Bethany Reformed Church. The Elders were William McCombs, Sr., and Maxwell Holshouser, and the Deacons William McCombs, Jr., and B. A. Fesperman. Three acres of land were donated by Maxwell Holshouser, and one acre by Alexander Lyerly. The deeds are dated September 26, 1891. The church was dedicated October 4, 1896. Rev. J. C. Clapp, D.D., preached the sermon. Rev. J. M. L. Lyerly performed the act of dedication.

When this church was organized it was incorporated with the Central Rowan Charge. In 1906 Bethany and Mt. Hope were constituted the Crescent Charge. Rev. J. M. L. Lyerly was the first pastor, and he has been the only one.

Since Bethany Reformed Church was built the village of Crescent has grown up around it. In order to supplement his salary and make it adequate for his support, Rev. Mr. Lyerly began to teach a private school, which has since developed into Crescent Academy and Business College. This school under the careful management of its principal, Dr. Lyerly, has become an important educational centre. Bethany Church contributes no small share to the spiritual and moral atmosphere of the school and the village. It is the only church in the place.

11. *St. James Reformed Church, Mt. Pleasant.*

St. James Reformed Church, of Mt. Pleasant, Cabarrus County, North Carolina, was organized in the year 1894. On December 3d of that year, the following persons entered into an organization: Mrs. C. L. Foil, L. J. Foil, Dr. M. A. Foil, W. D. Foil, Mrs. M. R. Miller, Dr. A. W. Moose, Mrs. A. F. Sides and W. J. Heilig. This organization was effected in the parlor of Mrs. C. L. Foil, and the constitution of the Reformed Church governing such bodies was adopted for their guidance. This congregation was organized under the direction of the Rev. Paul Barringer, D.D., during his pastorate in the East Rowan Charge. Preaching for the few scattered members at this place had been held occasionally for a number of years, but no effort at organization had been attempted up to this time. For a short period this newly organized congregation was served by Rev. Barringer in connection with his regular work in the East Rowan Charge. Subsequently the New Gilead congregation, by an act of Classis, and under a request from the Concord Charge to which church they belonged, was cut off and New Gilead and St. James made a charge under the name of the New Gilead Charge. The New Gilead Charge was enrolled as a mission by the Board of Missions and Rev. Paul Barringer was commissioned to take charge of the work.

Accordingly on the 7th day of October, 1896, Rev. Barringer moved with his family to Mt. Pleasant and assumed the oversight of the New Gilead Charge. Under his pastorate the work grew and prospered and

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in a comparatively short time the Board of Missions was released from further support, and the charge became self-supporting. Dr. M. A. Foil was chosen as the first secretary of the congregation. Dr. A. W. Moose was elected the first Elder, and Dr. M. A. Foil the first Deacon. The congregation at first had but these two earnest and consecrated officers in connection with their pastor, the Rev. Paul Barringer, to mould and crystallize the sentiment which was to be distinctively Reformed. One of the charter members, Mr. W. J. Heilig, donated a lot on which to erect a church. The building committee was composed of the following persons: W. J. Heilig, Dr. A. W. Moose and L. J. Foil. Under their vigorous efforts a beautiful little church was erected at a cost of about twelve or fourteen hundred dollars. There was no begging in this matter, for all had a mind to work. The Rev. Paul Barringer gave largely of his time and means to its erection and a vigorous effort was made to push the work to a completion as early as possible. The congregation being small, funds and material were solicited from other sources. It is worthy of note that to the success of this enterprise the "Bear Creekers" contributed no small part. They gave quite a nice contribution of lumber and in other ways encouraged the work. Accordingly in September, 1895, the erection of this first edifice was begun, and it was completed the following May. On the third Lord's Day, in May, 1896, the first services were held in the new church, and a feeling of devout praise to Almighty God for His great Providence was responsive in every breast. On

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the fifth Lord's Day of July, 1896, the Rev. J. C. Leonard preached a most excellent sermon, and the church was formally dedicated to the Triune God. All outstanding indebtedness had either been paid or provided for, and the church was given over to the service of the Master without any incumbrance resting upon it. The congregation was now well established and its growth has been quite encouraging. This congregation numbers among its membership some of the most influential people of the town. The Sunday School is flourishing, one of the best in the town. The Rev. Barringer's labors terminated with the year 1900. Licentiate J. H. Keller, a young man who had just finished his theological course at Lancaster, Pennsylvania, assumed charge on July 1, 1901. His pastorate terminated with the re-districting of the churches in this section, July 1, 1906. Dr. Barringer supplied the newly-constituted charge which consists of St. James, Bethel (Bear Creek) and Boger Churches, from July 1, 1906, until December, 1906, when the Rev. E. Gaver Williams, D.D., accepted a call to this work.

### 12. *Faith Reformed Church, Salisbury.*

As far back as 1768 there were members of the Reformed Church living in Salisbury, at that date of course only a scattered village. In a deed of conveyance to the Lutheran Church the donor, John L. Beard, extends the use of the property to "the Reformed Calvin Ministers at such times as the Lutheran Minister doth not want to perform divine service



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therein." That was five years before the first Lutheran minister, the Rev. Mr. Nussman, located in North Carolina. It was the year that Rev. Samuel Suther, the first resident Reformed minister, came into that section of the State. But while there have always been strong Reformed Churches in Rowan County, the shire-town was neglected until a recent date. A petition from a few members living in Salisbury was presented to Classis at the annual meeting of 1896, asking that a Reformed Church be organized there. Rev. A. C. Whitmer, Superintendent of Missions, after corresponding with some of the ministers of Classis, had visited Salisbury and purchased a lot at the corner of Church and Horah Streets at a cost of \$500.00. In response to the Salisbury overture the Classis appointed Revs. J. M. L. Lyerly, A. Shulenberg, J. C. Leonard and Paul Barringer to organize the congregation and take charge of the interest. Classis also pledged \$500 towards a house of worship. The committee organized the congregation under the name of "Faith Reformed Church," June 28, 1906, with eight members. The following are the names of the first roll of membership: F. M. Holshouser, Mrs. F. M. Holshouser, H. C. Corriher, Mrs. H. C. Corriher, M. D. Lefler, Mrs. John Odell, Mrs. Cora Earnhart and Dorsett Holshouser.

M. D. Lefler was elected Elder and H. C. Corriher Deacon. Rev. W. H. Stubblebine was commissioned by the Board of Missions, and he entered upon the work November 1st. The services were at first held in the Y. M. C. A. rooms. A temporary chapel was

built on the lot during the winter. The erection of the church was commenced in 1897, and the cornerstone was laid September 2, 1897. In the fall of 1898 the auditorium was sufficiently far advanced to be used for services. The Rev. Mr. Stubblebine resigned March 1, 1899. The pulpit was vacant until October, when Rev. Gerney Weber became the pastor. In July, 1900, he was stricken with typhoid fever from which he died November 19th. The sickness and death of the Rev. Mr. Weber brought great discouragement to the little flock, upon whose church also rested a considerable debt. The church remained vacant until June 1, 1901, when Licentiate William B. Duttera, Ph.D., became pastor. During his ministry the church was finished and paid for, and all former obligations were also met. A most interesting event in the brief existence of this congregation was the meeting of the Synod of the Potomac in this church, October 23, 1903. The opening sermon was preached by Rev. Dr. J. M. Schick, President Roosevelt's pastor. It was also in this church August 13, 1903, that action was taken establishing Nazareth Orphans' Home. In the fall of 1906 a handsome pipe organ was built in Faith Church. In the winter of 1906-1907 a parsonage was built on a part of the church lot. The congregation is well equipped for aggressive Christian work with a present membership of 75.

13. *Ursinus Reformed Church, Rockwell.*

Rockwell is a prosperous and growing town on the railroad from Salisbury to Norwood. Reformed

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people living here felt the need of a church, but their strength did not seem to warrant the undertaking until the spring of 1899. A lot was donated by Mr. J. W. Peeler, and work was commenced in August. Rev. W. H. McNairy, pastor of the East Rowan Charge, had charge of the new interest. The church was enclosed during the following winter, and though it was not finished, services were held twice a month. At a special meeting of Classis, January 9, 1900, the Rev. Mr. McNairy was authorized to organize a congregation. This he did April 5, 1900, with ten members. J. W. Peeler was elected Elder and B. A. Fesperman Deacon. The organization took the name of Ursinus Reformed Church. By order of Classis it was incorporated with the East Rowan Charge. Rev. C. H. Riedesel was pastor from April, 1900, until October, 1903. Rev. W. W. Rowe became pastor January 1, 1904. During the first months of his pastorate the church was completed. The corner-stone was laid after the church was finished, May 24, 1904. On the following day it was dedicated. Rev. Paul Barringer preached the sermon.

### 14. *Boger Reformed Church, Rowan County.*

At the meeting of North Carolina Classis held in Lexington in May, 1905, Rev. W. W. Rowe was given permission to organize a congregation at "Cross Roads" within the bounds of the East Rowan Charge. A church building was soon erected upon land given by Mrs. Caroline Boger and which at one time was owned by Rev. George Boger. For this reason the

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church was called "Boger Reformed Church." The congregation was organized October 29, 1905, with 17 members.

The corner-stone was laid November 17, 1905. The church was dedicated April 29, 1906. There is a promising outlook here for a growing congregation. At the meeting of Classis in 1906 this church was made a part of the Bear Creek Charge.

15. *Keller Reformed Church, Cabarrus County.*

This congregation was organized August 18, 1904, by Rev. John H. Keller, with thirty charter members, who formerly held their membership in Gilead and Mt. Hope Reformed congregations. John W. Cline and John W. O. Rymer were that day installed as Elders and Harris Cook and John Brantly as Deacons.

The ground for the church and cemetery was donated by John Cline; the grove for hitching by Wade Brantly. The church building is thirty-six by thirty-eight feet, frame, well constructed and neatly furnished, the cost being about twelve hundred dollars. The carpenters began work about June 1, 1904, and the church was dedicated free of debt, August 20, 1904.

John Cline, Harris Cook and Wade Brantly were the building committee. The beautiful cemetery which was consecrated August 19, 1904, is laid off in family lots. Free right to these can be secured at a nominal cost.

Rev. Paul Barringer preached the dedicatory sermon August 20, 1904, to a large audience, after which

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the pastor formally consecrated the church to the service of the Triune God. Services are held twice a month. The Sunday School is increasing in numbers and power and the prospects are encouraging. This church forms a part of the Gilead Charge.



## CHAPTER VI.

### THE WESTERN GROUP OF CHURCHES.

#### 1. *St. Paul's, Catawba County.*

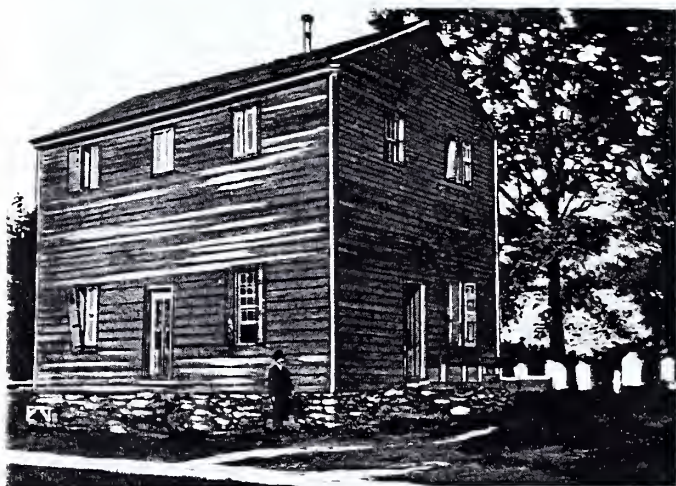
ST. PAUL'S CHURCH is located in Catawba County one and a half miles west of Newton, and is the oldest church by a number of years on the western border of that numerous German settlement in North Carolina in the counties of Alamance, Guilford, Randolph, Davidson, Rowan, Cabarrus, Stanley, Iredell, Lincoln, Catawba and some others. These Germans, Lutherans and Reformed, began to migrate from Pennsylvania about 1745, because land in that State east of the Alleghanies was mostly taken up, but was plentiful, cheap and fertile in Western North Carolina. The exact date of the founding of St. Paul's is not known, but it is nearly co-eval with the beginning of the settlement. It is known that a Swiss minister by the name of Martin preached here in 1759, and doubtless the venerable and godly Theus preached here still earlier.

St. Paul's was a union church from the beginning. The Reformed and Lutheran settlers for the most part built union churches, and worshiped and lived on terms of delightful harmony. Eleven acres were donated by Paul Anthony. The deed specifies that it was for a church and a school-house. Religion and education

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went together in those days. The school-master, in the absence of the minister, often conducted services in the church, buried the dead and sometimes baptized the children. The pioneer of this settlement was Henry Weidner (now Whitener). He came alone several years in advance of the rest. He crossed the Catawba at Sherrill's Ford and lodged there with Adam Sherrill, who had a fort on the west bank as a protection against the Indians. He first saw the South Fork directly west of Adam Sherrill's, near Rocky Ford, on the South Fork. Here he located and lived at peace with the Indians about five years, hunting and trading with them for furs during the winter, and returning to Pennsylvania in the spring, carrying his pelts on several horses. There he raised a crop which he sold in the fall and then returned to North Carolina. After repeating this round about five years he married Miss Mary Mull, a heroic girl of sixteen summers, and brought her from Pennsylvania, along with Conrad Yoder, the progenitor of a numerous and respectable posterity, to make his permanent home on the South Fork, the scene of his residence among the savages. The patent for his land is dated 1750. He acquired a large estate in land and personal property, lived to a ripe old age and was buried by Rev. Andrew Loretz. His descendants are numerous, and many of them have been substantial members of the Reformed Church during all these years. Shortly after his moving and settlement came the Conrads, the Reinhardts, Bosts, Wilfongs, Forneys, Sumneys, Bollingers, Rauchs (Rowes), Ramsauers,





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Coulters, Fingers, Zimmermans (Carpenters), Ikerds, Clines (Kleins, Littles), Hoyles, Hermans and many others. These and their children in time swelled the membership of St. Paul's until it became a large and influential congregation. The first house of worship was built of logs. It became dilapidated about 1800 and was torn down. The sound logs went into a new building a few yards west of the old site. It was weather-boarded and ceiled with material so excellent that most of the weather-boards are sound at this time (1906). The workmanship was the best in the country at that time. The nails were hand-made by smiths. The gallery is spacious and on three sides of the house. The pulpit was so high that it commanded a view of the entire gallery, but too small to allow a seat. The cemetery is very large and compact with graves. No records are to be found of the early ministers. But in 1764 Dupert was recognized as pastor of St. Paul's. He lived near Paysower's Mill in what now is Gaston County. Near his home was a Reformed and Lutheran Church which was burned during the Revolutionary War. Schwum, Schneider and Bithahn also preached here before 1786, when Rev. Andrew Loretz, a young but scholarly, active and eloquent Swiss, came to this section from Hagerstown, Maryland. After the death of Loretz, St. Paul's was without a pastor for sixteen years. During these years Synod sent to the churches west of the Catawba, as to the others in North Carolina, occasional missionaries, as Reily, Rudy and others, to look after this part of the scattered fold. In 1828 Rev. John G.



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Fritchey, just from the Seminary at Carlisle, Pennsylvania, took charge of all the Reformed Churches west of the Catawba River. He came just in time to strengthen the things that remained, for grievous wolves had crept in and some of the folds were scattered. But during the twelve years of his pastorate he restored the old congregations to renewed life and activity and organized several new ones. These were palmy days for old St. Paul's; members often came from Burke County (30 miles) and regularly ten and fifteen miles. In 1840 Rev. John H. Crawford became pastor of St. Paul's. In 1845 Catawba County was formed from Lincoln County, and Newton, the county-seat, was located within one and one-half miles east of St. Paul's. The first church built in Newton was mainly by members of the Reformed congregation at St. Paul's. The new organization so depleted the old, that eventually it disintegrated. Rev. John Lantz preached to a remnant of the members who still clung to the sacred spot till he was called to Middlebrook, Virginia. Soon after this Rev. J. C. Clapp, D.D., confirmed a class of thirty-two catechumens at St. Paul's camp-ground. In this class were many capable and active young persons. They petitioned for the re-organization of the congregation. This was done, and soon about eighty members were enrolled with prospects bright and cheering. Could proper pastoral care have been bestowed a strong congregation should have perpetuated the name and fame of this venerable house of God. Dr. John A. Foil, then a young minister just from Ursinus College and Semi-

nary (1872) and associated with Rev. J. C. Clapp as Professor in Catawba College, ministered to the new congregation for a few years. But they together on account of the dearth of ministers served all of the ten congregations west of the Catawba River, and served several in Rowan for a number of years, while putting in full time in the school-room five days in the week. Of course St. Paul's suffered for want of attention. However the organization survived. It became a part of the Catawba Charge, and under the pastorate of Dr. Clapp for a number of years, and then under that of Revs. H. A. M. Holshouser, Riedesel, Henry Sechler and S. W. Beck, it has become the strongest in the Catawba Charge. Recently, during the pastorate of Rev. Beck, a new and elegant house of worship was built in Startown and the congregation while retaining its property in the old church now worships in it, as it is located in the centre of its territory, while the old location is on the outer edge. New St. Paul's has a promising future.

In the struggle for independence her people bore a conspicuous part. Daniel, a son of the pioneer Henry Weidner, carried his father's long and famous hunting rifle to the battle of "King's Mountain," took deadly aim at Ferguson, who fell when he pulled the trigger. John Wilfong, a youth who afterwards acquired wealth and a good name, was wounded in that struggle. His powder horn and accoutrements are heirlooms in the family. The beautiful lake on the Guilford Battle Ground is named Wilfong in honor of him. Judge Schenck, who brought the grounds into their deserved

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prominence, and spent so much in beautifying them, married one of John Wilfong's descendants. Henry Weidner's famous rifle is in the museum on the Guilford Battle Ground. In 1906 St. Paul's was transferred from the Catawba Charge to the South Fork Charge, to which Rev. Samuel W. Beck has been called.

### 2. *Daniel's Reformed Church.*

Next to St. Paul's in Catawba County, this is the oldest Reformed congregation west of the Catawba River. Up to 1889, it was united with Daniel's Evangelical Lutheran Church, both congregations occupying the same house of worship, using it on alternate Sabbaths. No definite data can be given for the building of the first house of worship, but it was no doubt early in Rev. Loretz's pastorate, which began in 1786.

The name Daniel's was given in honor of Daniel Warlick, the first of that family to settle in this section, and one of the most noted of the members and leaders of the church and community. Some years ago a document was discovered in Charlotte, among the court records of Mecklenburg County, which sets forth that this name was given by an order of the court.

The oldest extant records of Daniel's Reformed Church date back to 1809, but the congregation is much older, for members of the Reformed Church were living in this section as early, at least, as 1750. Its history began in the days of George the Second when this section was a part of Anson County; in 1762

it was changed to Mecklenburg; in 1768 to Tryon and in 1779 to Lincoln.

The most noted pioneers and patriarchs of this section were Daniel Warlick, Derrick Ramsaur and John Ramsaur. The first named took up in all nearly three thousand acres of land along Howard's and Clark's Creeks and the South Fork River. The oldest enterprise in Lincoln County to-day is the mill he established. It was once burned by the Indians. This property has passed down from father to son and is to-day owned and operated by Jacob Warlick, a great-great-grandson of the pioneer.

Derrick Ramsaur entered many acres of land along Clark's Creek and South Fork River and near the junction of these streams established a mill which has been rendered historic as the battle-ground between the Whigs and the Tories, June 20, 1780, and the camping ground of Lord Cornwallis and the English army a few months later.

Here in the ancient and populous cemetery at Daniel's, in an unknown grave, lies the body of Adam Reep, a member of the Reformed Church, one of the heroes of the battle of Ramsaur's Mill, and a noted Whig scout and Indian fighter whose name became a terror to the Tories in the Carolinas.

John Ramsaur, the third named, came to this section from Lancaster County, Pennsylvania, in 1752, as on the fly-leaf of his memorandum book it is stated that John Ramsaur "to his gorny went August 27, 1752. Cot to my gorny's ent to aury lambert's tis 6 day of October 1752," a forty days' journey. He made trips

back to Pennsylvania, as did many of the pioneers, following the old Cherokee Indian trading path. There are items showing "black fox, auter and beever foor skins solt and paught." He kept an itemized account of expenses showing that he "pait for a bushel of corn, sheve of ots, bastring ferrish at the Raue-nock and other rivers, the cost of preckfast, tiner, supper, and loghing, and loves of brad; also various articles such as pare of flames, pare of prittles bits, pare of carters, lucking Clase, canttals, wein, siter, pere, a tram &."

These men were followed by the Lantzes, Summerrows, Hochs (now Hokes), Reinhardts, Kistlers, Coulters, Heedicks, Housers, Carpenters, Anthonys, Bierds, Clays and others.

Previous to the time of Loretz's pastorate, the congregations worshiped in a school house standing on land which has since become the property of the churches. This tract of land containing fifty acres was granted by George the Third to Matthew Floyd, October 26, 1767, and included a school house. How long prior to 1767 this school house was erected we do not know, but no doubt soon after the first settlers arrived, for it was characteristic of the German settlers, as soon as their own log cabin dwellings were erected and a few acres cleared, to build a school-house in some convenient place, which also served as a church house for worship. This was known as the "School House Church" until 1830, when the name was changed to Daniel's. The old log school-house and its successor, a frame church erected during the



pastorate of Rev. Loretz, were to these people almost what the magnificent temple of Solomon was to the Jews. They came long distances, and long before the hour of service collected under the shadow of the oaks and engaged in pleasant conversation. When the preacher ascended the pulpit, an old brother would go to the door and proclaim "All the beobles will now come in; de breaching is reaty."

This tract of land was conveyed to "the two united congregations of Lutherans and Calvinist Presbyterians for the use of a church meeting house, school-house and other buildings, for the promotion of religion and learning." On July 15, 1768, Matthew Floyd for the consideration of ten pounds sterling conveyed this fifty acre tract to Nicholas Warlick, Frederick Wise, Urban Ashebanner, Peter Stotler, Peter Summey and Peter Hafner. They conveyed it January 9, 1774, to "the two united congregations of Lutherans and Calvinists." There have been some additions to the original tract which now contains sixty-seven and one-fourth acres. One of these additions to the extent of 26 perches, was given March, 1859, by Rev. Alfred J. Fox, M. D., then pastor of the Lutheran congregation, "for and in consideration of the love and regard which he hath for religion and for the purpose of securing to the German Reformed and Lutheran congregations a burying ground and grave-yard." A good farm was cleared, a farm house erected near the church and the cultivation carefully looked after by the trustees of the congregations, and the rents have been a source of much revenue to the churches. The first clearing of

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the land was made in 1828. The first farm house was built about 1874. A new tenant house was built in 1904. All the material for the building of this house was furnished by the members of the two congregations at a cost of \$134.50. The present tenant, J. F. Carpenter, did the work of construction, and for this work and acting both as sexton for both congregations and for keeping the grave-yard clean for four years, he is to have the use of the dwelling and crops from the church land free for the same length of time.

To allay certain contentions that had arisen as to who might be entitled to share the use of the property, Cephas Quickel and David W. Ramsaur, December 29, 1862, again entered the Daniel's church land. Their grant attested by Zebulon B. Vance, Governor, bears date January 20, 1863. Quickel and Ramsaur 25th July, 1863, conveyed the same "to George Coon, Jacob Kistler, Maxwell Warlick, Jacob Lantz, Daniel Seagle and George S. Ramsaur, Trustees of Daniel's Evangelical Lutheran and Reformed Churches." The original grant to the church, with signatures of the grantors in German, has been carefully preserved.

The second church was built in 1844. At the meeting December 25th, the trustees had in hand \$582.31. May 27, 1844, articles of agreement were formulated for the erection of a new church. These were signed in behalf of the Lutheran congregation by Henry Kistler, John Wise and Jacob Hoover; in behalf of the German Reformed, by Samuel Lantz, Maxwell Warlick, Absalom Warlick and Peter Finger. The interests of each congregation are carefully set forth, so as to

avoid any friction, and "There is not to be any formal dedication of said church during the time the said congregations shall both occupy it and worship therein, but it is to bear the name of Daniel's Church." The relations continuing amicable, May 23, 1878, Maxwell Warlick, George Coon, George Ramsaur and Alfred McCaslin signed this agreement: "We the undersigned have agreed to have the church dedicated." On the second Sunday in August following the house of worship was "solemnly consecrated to the service of the Triune God and the Evangelical Lutheran and Reformed congregations." The services were conducted by Rev. J. R. Peterson, Lutheran pastor, Rev. J. H. Shuford, Reformed pastor, and the dedication sermon was preached by Rev. J. C. Clapp, D.D., from the beautiful and appropriate text: "Behold how good and how pleasant it is for the brethren to dwell together in unity."

"On May 28, 1884," so runs the record, "the Trustees of Daniel's Church have agreed to buy an organ for the use of the two congregations, Lutherans and Reformed, for all religious services held at Daniel's Church."

The Lutherans were the first to decide to erect a new and separate church, which was dedicated July 28, 1889. The Reformed at a congregational meeting held July 6, 1889, in the old frame church, unanimously decided to build a new church, which was completed and dedicated April 1, 1894, Rev. J. L. Murphy preaching the sermon from the text John 17: 21. Both these buildings are of brick, commodious and

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substantial. They stand within 300 feet of each other on the Morganton and Charlotte road, four miles northwest of Lincolnton, the county-seat of Lincoln County. The spire of the Reformed Church is visible from the Court House Square.

The Lutheran congregation numbers about 225 members and the Reformed about 80. This proportion of membership has held throughout the history of these congregations.

This congregation suffered financially from the great Civil War, for the record shows that at "a meeting held the last Saturday of December, 1864, George Coon handed in to the Trustees four hundred dollars in Confederate States 4 per cent. certificates as belonging to the church." In the February following, "George Coon paid into the Treasury one hundred dollars, proceeds of sale of rent wheat made in the year 1864." Added in parenthesis: "The above all Confederate money—lost."

The people of this community belong to the great and honorable middle class, and possess more than ordinary refinement and culture. They are an industrious, law-abiding, God-fearing people, honoring and dignifying labor by their honesty, simplicity and integrity. Their wants were few; they bought little and sold much; they made no debts or contracts they did not expect to pay or execute, and as a consequence they have been a gallant, brave, independent and public spirited community. Farming has always been the principal occupation, which, in the expressive language of an old adage, "makes all, pays all, supports







DANIEL'S CHURCH.

all." Here as elsewhere their language at first prevented them from taking an active part in public affairs. Towards the close of the eighteenth century, the names of German citizens begin to appear more frequently in a public capacity. In the year 1797 John Ramsaur, an Elder of this church, represented Lincoln County in the House of Commons, and twice afterwards. In 1802 Peter Hoyle, another Elder who lived in sight of this church, was elected to the House, and thirteen times afterwards, and once to the Senate, fifteen times in all, a long and honorable service.

When Daniel's Reformed congregation was organized is not known. If not before, it was likely organized by Rev. Martin, a Swiss who came to the western part of North Carolina in 1759 and preached at Daniel's. Rev. Dupert (originally DePart) also preached here in 1764. Between 1764 and 1786 Revs. Samuel Suther, Pythan and others visited and ministered to this people in holy things. But Daniel's Church owes its existence to-day to Rev. Andrew Loretz more than to any other man. In fact the same can be said of all the churches now under the care of North Carolina Classis. With a zeal that shunned no labor or privation, he gave himself to the work of visiting and preserving the churches in this State and in South Carolina. He was an only son born in 1761 in the city of Chur (Coire), on the Rhine, in the Canton of Graubunden (Grisons) in Switzerland. Little is known of his early history. He received a liberal education at Kaufbeuren, in the Kingdom of Bavaria, where he was still in May, 1779. He completed a thorough theo-

logical course at the age of twenty-two. About this time he was solicited by Rev. John Jacob Kessler, Deputy to the Classis of Amsterdam, to come over to America and preach the Gospel. Accordingly in 1784 he set sail for America, and his passport is dated from Chur (where still reside those bearing his name), bearing the signature of the Burgermeister of that city. On the seventeenth of August, 1784, after a voyage of three months, accompanied by his father, also by Rev. Bernhard F. Willy and Paul Peter Pernisius, he landed in Baltimore, eager to extend the field of his holy calling in this new wilderness.

Rev. Kessler writes to Rev. Mr. Weyberg recommending especially Revs. Loretz and Willy to the Reverend Coetus, "hoping that good charges may be furnished them; and if possible, we hope they will not be located far apart, so that, being in a strange land, they may have fellowship with one another. Furthermore, we wish for their safe arrival among you, by God's blessing, and for their extensive usefulness in the kingdom of Jesus Christ in Pennsylvania."

After remaining a little more than one year in Pennsylvania and Maryland, the greater part of which time was spent in ministering to churches in and near Meyerstown, Pennsylvania, he removed to North Carolina in 1786.

He came not alone, for in Baltimore he had met and married a Mrs. Schaeffer of that place (formerly Miss Lehman, of Hagerstown, Maryland) who bravely consented to share his long wilderness journey, and who

became a most devoted helpmeet through all his arduous labors.

Why he wended his course hither is not known; perhaps the fame of this earthly paradise, that drew thither so many from Pennsylvania, may have seemed to open up an opportunity of doing good.

Rev. Loretz located his home four miles due northwest of Lincolnton, Lincoln County, on a large tract of land which he bought for fourteen pounds North Carolina Currency, from Jacob Shuford on the third day of July, 1792.

Upon this land, in sight of Daniel's Church, in 1793 he built a handsome house two stories in height, 28 by 36 feet, with solid brick walls 18 inches thick. The bricks on the surface are laid alternately, one red lengthwise, and another blue, endwise. On the eastern gable, near the top are the initials and figures A. L. 1793, formed of blue bricks, the mean length of the characters being about two feet.

In addition to the initials and figures on the eastern end are two large hearts with a cross between. Near the top of the western end is a representation of the setting sun—a white plastered circle about 15 inches in diameter, with brick radiating around the circumference. When new this house must have been a beautiful structure. It does not betray its age even now after the lapse of more than one hundred years, and has every appearance of lasting for at least a century more.

The eligible site, the substantial walls, the interior structure and arrangement of this now historic struc-

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ture, indicate that Rev. Loretz was a man who possessed considerable taste and judgment for those pioneer days.

Rev. Loretz became a typical Southerner of the patrician class, owned slaves and fine horses.

His neighbor and associate in the ministry of Daniel's Lutheran Church at that time was Rev. Johann Gottfried Arndt. They were fast friends and were often seen walking together arm in arm and even arranged that whoever died first should be buried by the survivor. Rev. Arndt was the first to die, and was buried beneath the old "Dutch Meeting House" in Lincolnton.

Rev. Loretz, until his life's end, labored faithfully in the Holy Cause, seeming to have no object in view but to do his Master's bidding. Besides ministering to his own people, he made frequent visits to Rowan and Guilford Counties and to Lexington District, South Carolina, in three, four or six months as the exigencies of such a life determined, for the purpose of catechizing, preaching, baptizing the children, to administer the Lord's Supper and to perform all the offices that are included in a pastor's work. He was greatly beloved in all the churches and his visits were looked forward to with anticipations of great enjoyment. He was of the most genial disposition and abounded in pleasantries, so that he soon made himself at home wherever he went, and could enter into the wants and interests of the people to whose service he had devoted his life. For these almost Herculean labors he was providentially endowed with great powers of physical endurance.



He was an educated man of commanding genius, endowed with fine abilities and used the German language with great fluency and power, while he was also an excellent French scholar and able to use the Latin freely. He was famous wherever he preached as an orator. On the death of Washington he delivered an address at Lincolnton suitable to the occasion which was brilliant, pathetic, chaste and appropriate, and was highly commended by the press of the day as one of the greatest efforts ever made in that region. This address was published in pamphlet form.

Members of his churches spoke in glowing terms of his fascinating eloquence, comparing him to a living fountain whence a torrent of words streamed forth almost spontaneously. He had gathered for that age and a new country quite a fine library of valuable theological works, which, however, after his death was sold in an unappreciative community for a trifle and scattered to be lost.

Tradition regards him as having been a man of prayer. Those who knew him in the Loretz family circle and at the sick-bed, in the house of mourning, yet speak of his tenderness and of the unction of his prayers as most thrilling and comforting. It was his custom to have worship with the families with whom he visited on his out-lying trips, and those who remembered him testified that his equal in prayer they had not heard since that day. On one of his trips to Guilford County he was asked to visit a dying man, named Crill, and had prayer with him. One, Graves, was present and heard it, who was not a good man, but

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afterwards speaking of the prayer remarked: "Dieser betet man meint Gott musset von Himmel kommen."

Owing to the fact that his pastoral labors extended over a region of country some two hundred and fifty miles in extent, and that, too, in an age when roads were often next to impassible, and traveling exceedingly difficult and even dangerous, all his long journeys, from Haw River in North Carolina to the Saluda in South Carolina, were made on horseback. He was an excellent horseman, and it is well known that he always kept two black saddle horses for use on his long and wearisome rides. He has often been known to ride seventy-five miles to meet an appointment. He was deeply versed in Scripture. On one occasion there being no Bible in the church in which he was to preach he was at no loss for his text and references.

He showed a great fondness for dress, as his polished silver knee buckles, silk stockings and spotless linen bore witness. An anecdote is told of him, that in one of his congregations an economic old German once complained that the parson's salary was much too large, as it admitted of a display of dress which he deemed unnecessary in a minister, when the clergyman quietly remarked that the money came not from his congregation but from South Carolina, showing that his tedious rides to that distant section were deemed well worthy of liberal compensation. Rev. Loretz was noted for strict accuracy and method in keeping his church registers of baptisms, confirmations, etc.

His extensive labors and his frequent exposures cut

off his grand life too soon for the churches, for he died at his home at the early age of fifty-one years. It was on a quiet Sunday evening, March 31, 1812, after having spent the morning in preaching to his congregation at St. Paul's, riding fifteen miles home to die that evening, as he had predicted he would. He left a wife and seven young children. Among his children were three sons whom he fondly hoped to rear and educate for the higher walks of life. One of these sons represented old Lincoln County in the House of Commons for three successive terms. Rev. Loretz's wife survived him twenty years. There being no other minister of the Reformed Church west of the Catawba River at that time, his funeral sermon was preached by Rev. Paul Henkel, a Lutheran minister. His grave is not far from the entrance of the graveyard, and is marked by a plain stone, with the record of his death and age, followed by those sublime words of Paul in 2d Timothy 4: 7, 8, and closing with the following poetic verses:

"Here rests the Lord's apostle in the dust,  
Till time's last wheel shall turn, and stop, and break,  
Then shall he rise and live among the just,  
And with his flock, the joys of heaven partake."

In the month of January, 1905, Mrs. Caroline R. Cochran (nee Motz), of Commonwealth Avenue, Boston, Mass., a granddaughter of Rev. Loretz, presented the congregation with a beautiful bronze tablet, 22 by 24 inches in size. It is secured to the wall with bronze screws, directly behind and above the pulpit. The following is the inscription:

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In Memory of the  
Reverend Andrew Loretz,  
Born in Chur, Switzerland,  
1761.

Died in Lincoln Co., North  
Carolina, March 31, 1812.  
Founder and Pastor of this  
Church from 1786 until 1812.

---

I have fought a good fight,  
I have finished my course,  
I have kept the faith.

At the bottom of the tablet is a beautiful design of intertwined leaves of the palm and olive.

Rev. Samuel Weyberg came to Lincoln County in 1793 or 1794, where he married and remained several years, acting as assistant to Rev. Loretz, laboring in the churches of Burke, Lincoln, Rowan and Cabarrus Counties, during which time he had several students under his care, one of whom was George Boger, who later finished under Loretz.

After the death of Rev. Loretz there was no regular Reformed pastor for a period of sixteen years. During this time the churches were occasionally visited by ministers sent out by the church North. Of these we have mention of Revs. James Ross Reily, Jacob Scholl, John S. Ebaugh, John Rudy and W. C. Bennet.

The next pastor was Rev. John G. Fritchey, who came in the spring of 1828 and continued pastor of this and all the Reformed churches west of the Catawba River for the next twelve years, to 1840.

Rev. G. A. Leopold from 1840 to 1841.

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Rev. John Hobart Crawford, a native of Maryland, a classmate of Rev. Fritchey, who induced him to come South. His wife was Miss Maria E. Spotswood, of Carlisle, Pennsylvania, whom he married in 1829. Rev. Crawford was pastor of Daniel's from 1841 to 1842.

Rev. Solomon S. Middlekauff was the next pastor. He was born in 1818 near Hagerstown, Maryland, and was a graduate of Marshall College, Mercersburg, Pennsylvania, class of 1839. Spent three years in the Theological Seminary at the same place. Was ordained and installed as pastor in August, 1842, in the "Old White Church" at Lincolnton. The Elders at this date were Samuel Lantz, Daniel Loretz, Maxwell Warlick and John Motz. Rev. Middlekauff continued pastor until his death of consumption at Mineral Springs, Catawba County, North Carolina, May 21, 1845, in the twenty-seventh year of his age. His remains repose in the "Old White Church" cemetery in Lincolnton. He married Miss Mary A. E., daughter of Jacob Ramsaur, who, after her husband's death, was married by Rev. David Crooks to Rev. Thornton Butler on the third of September, 1850. She now lies buried by the side of her first husband. Rev. Middlekauff was a man of mild and peaceful spirit and enjoyed in an eminent degree the confidence of his people.

Rev. David Crooks from February, 1846, to January, 24, 1859.

Rev. Jeremiah Ingold from 1859 to 1874.

Rev. Julius Shuford from 1874 to 1876.



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Rev. J. C. Clapp, D.D., and Rev. John A. Foil, from 1876 to 1878.

Rev. Julius Shuford from 1878 to 1880.

Rev. A. S. Vaughn from 1880 to 1883.

Rev. A. P. Horn from October, 1883, to July, 1884.

Rev. G. Dickie Gurley from July, 1884, to July, 1885.

Rev. J. L. Murphy from July, 1885, to November, 1890.

Student C. A. Starr from November, 1890, to September 20, 1891.

Rev. J. M. L. Lyerly from 1892 to 1893.

Rev. J. C. Clapp, D.D., from June 24, 1894, to June 13, 1897.

Rev. Theodore C. Hesson from June 13, 1897, to June 25, 1902.

Rev. C. B. Heller from October 19, 1902, to October 1, 1906.

Classis met twice at Daniel's:

1866—Rev. J. W. Cecil, President.

1902—Rev. W. H. McNairy, President.

The family names now appearing on the church roll at Daniel's are as follows:

Warlick, Ramsaur, Leonard, Coon (Kuhn), Hoover, Abernethy, Smith, Rhodes, Miller, Adderholt, Lantz, Cline, Willis, Reep, Motz, Seagle and Carpenter.

### 3. *Grace Reformed Church, Catawba County.*

Few congregations in the Reformed Church in North Carolina are richer in history than Grace Reformed Church, and few have less records from which a correct history can be written. Services were held in

this community prior to the establishment of the congregation, and the tradition is that these services were held in a large double barn during the summer, and in private houses during the winter months. In the year 1796 a meeting was held in the neighborhood to consider the propriety of building a house for public worship, and on January 11, 1797, a deed for a tract of land containing a fraction over three acres was executed by Samuel E. Jarrett to John Yoder and John Huffman for the purpose of building a house of worship thereon, the consideration being eight dollars.

The community united in erecting a log structure thirty feet long, twenty-five feet wide and two stories high. The building of a church in those days was an undertaking of great interest to the community, and it is said that the building was two years in being completed. This was built as a union church by the Reformed and Lutheran denominations, and is held as such to-day. Dr. Welker in his sketch of the Reformed Churches in the Colonial Records says of Grace that "it was for many years the most prosperous and intelligent Reformed congregation in the State."

In the ancient "God's Acre" hard by lie the remains of many of the prominent men of the South Fork valley. Here we find the head-stone marking the grave of John Yoder, son of Conrad Yoder, who was the first white child born on the waters of Jacob's Fork River, in 1764. He volunteered in the American army at the age of sixteen years, which was either in 1780 or 1781. He was a surveyor and served as

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deputy county surveyor for many years, was a militia captain for a long time and an Elder in the Reformed Church until his death. Here too rests the body of his brother David, who was the third white child born on the same waters, in 1767. He was the oldest man buried in this cemetery, nearly 93 years old. Here also lies the body of Daniel Conrad, who used to represent Lincoln County in the State Legislature, and was also an Elder in the Reformed Church.

Daniel Conrad was a man of tenderest sympathy for the wayward. It is told to-day how he would plead for an erring brother, and how, through his intercessions, some who came to be the most faithful were saved. Here also rests the body of Daniel B. Whitener, who was a soldier in the war of 1812 under Gen. Jackson. Here also rests the body of George P. Shuford, who for many years was a magistrate, and also served many years as chairman of the county court. Also E. P. Coulter, who was the first register of deeds for Catawba County, and also was a magistrate and an Elder in the Reformed Church.

In the absence of any records the early history of this congregation cannot be written. It was doubtless organized by the Rev. Andrew Loretz, who lived near Daniel's Church, five miles southeast of Grace, and was the pastor of all the Reformed Churches in this part of the State. After the death of Loretz, which occurred in 1812, it is probable that the Rev. James Ross Reily, who came South in 1813, preached for these people for a short time. Many of the Reformed congregations in North Carolina at this period of the

history of the church were without the regular ministrations of the Word, and this was doubtless true of Grace. Col. G. M. Yoder in a sketch of the congregation says: "Between the years of 1820 and 1825 the Rev. Mr. Bell, a Presbyterian minister, was called," from which we infer that the Rev. Mr. Bell was the pastor during these years.

A conspicuous character among the pastors of Grace Church was Rev. John G. Fritchey, who was licensed and ordained as a missionary in the year 1828, and intended to settle in the West, but was directed by the Rev. F. A. Rahauser to come to North Carolina. The coming of Mr. Fritchey marked an epoch in the congregations of the Reformed Church in North Carolina west of the Catawba River. The earliest records we have of Grace congregation are of a meeting of the Consistory held June 5, 1831, and Mr. Fritchey was then their pastor. He was a bold and fearless preacher, preaching his convictions on all questions, and was ever ready to defend his doctrines. It is related by Elder F. D. Reinhardt that Michael Rudisill (Lutheran) would stand at his gate watching for Fritchey to come along, and that they would sometimes argue for an hour, making Fritchey almost too late for his appointment. It is related also that these men were the best of friends. It was during Rev. Fritchey's pastorate that the trouble arose over the question of admitting the colored people into the church during services. As this caused a division in the congregation, we believe it well to copy from the records. The minutes of February 10, 1838: "After prayer by Rev.

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J. G. Fritchey the object of the meeting was made known by the chairman. A communication from John Coulter (one of the Elders of the congregation) was received and read. After which the discipline of the German Reformed Church was read in the audience of the meeting. A communication from Elias Jarrett (Lutheran), one of the Trustees of the church, was received and read.

"Resolved, that the vote of the meeting be taken upon the question, whether people of color should be admitted into the church at times of public worship, when the German Reformed congregation meets for that purpose, or not. The vote was taken as follows: Those voting in favor of admitting were: Barbara Coulter, Ann Shuford, Sarah E. Shuford, Harriet Ramsaur, Philip Shuford, Jesse Whitener, Henry F. Ramsaur, Daniel Conrad and David Ramsaur. Those opposing were: Solomon Shuford, Lavina Yoder, John A. Yoder, John Yoder and David Yoder, Sr. After the vote was taken the following resolution was adopted, viz.: that the blacks be allowed to occupy the two back seats on the gallery fronting the pulpit, whenever they are admitted, and that they shall not be allowed to go in until the whites are all seated, and then if there is sufficient room, they are to be invited in by one of the officers, and to remain there in their place until the whites have gone out of the church." This was the rock of offence which split the congregation, and which has been held against the Reformed people of Grace. We submit it to the enlightened consciences of the present time and ask if the action



of the Reformed people was not the mark of kindness which distinguished the masters of slaves of that period?

The Rev. Mr. Fritchey closed his eventful pastorate in the year 1840 and returned to Pennsylvania. He was succeeded by the Rev. John H. Crawford, who continued to serve the charge until August 27, 1853, when he resigned to accept work in Virginia. Those persons who remember Rev. Crawford speak of him with the highest admiration as a man of firm character and sterling worth. The late Judge M. L. McCorkle always contended that Rev. Mr. Crawford had not received just recognition at the hands of the Church; that he should have been honored with the degree of D.D.

About the year 1848 the territory between St. Paul's and Grace was divided, making the public road leading from Hickory to Lincolnton the dividing line. Several families living within the territory allotted to Grace held their membership at St. Paul's and had worshiped at that place, but like obedient children of the Church they at once transferred their membership to Grace. Prominent among these was the Coulter family. One of these, Martin Coulter, was an Elder. He was a man faithful in business and devoted to his church. It was his habit on Saturday to make all necessary preparations for the coming Lord's Day. Early Sunday morning he went to church with his German hymn book in his hand, and the German Bible under his arm. He entered the church, took his seat and spent the time until the service began in quiet

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meditation. He often led the congregation in prayer to edification. In his time the services usually lasted all day. In the morning a Sunday School service was held. George P. Shuford and John Coulter usually superintended the Sunday School. The Sunday School was followed by a sermon, this by a short recess and another sermon. The people in those days did not grow weary in the service of worship.

The church was vacant until 1856, when Rev. Jeremiah Ingold became pastor and entered upon his duties.

On August 8, 1856, a meeting was held by the members of the Reformed and Lutheran congregations to consult upon the propriety and expediency of building a new church edifice. The following resolution was passed: "Resolved, that we will build a new church edifice and that it shall be a union church between the Lutheran and German Reformed congregations, provided each party pays one-half of the cost and that we raise the sum of twelve hundred dollars by subscriptions and donations." Rev. J. Ingold was appointed agent, and he was asked to appoint an agent on the part of the Lutherans to solicit subscriptions and donations. The building was completed and was dedicated on the 13th of June, 1857, and is the present brick structure in which the congregations have worshiped these many years.

The cost was \$1,400.00. It is said that the Rev. G. W. Welker inspired the congregation to erect a new building. He was preaching in the old log building, standing in the little high pulpit goblet shaped, gal-

leries on three sides, the logs conspicuous, when in his emphatic way he said: "Let me not come to this place again until you have a new building." The dedication services were union, and two sermons were preached. The Rev. Polycarp C. Henkel, D.D., preached the sermon in the morning for the Lutherans and selected 2 Corinthians 3: 18 as his text, and it is said preached for three hours. It is also said that this was one of his strongest sermons. Rev. G. W. Welker, D.D., preached the sermon in the afternoon for the Reformed congregation, selecting as his text Genesis 28: 17. This sermon made a profound impression and is remembered by the older people to-day and they love to talk about it. This church was greatly improved in the year 1905. Besides those mentioned above, the following have served as pastors: Rev. Jeremiah Ingold resigned September 13, 1873, which was to be effective in the coming November. Rev. Julius H. Shuford, 1874-1876; Revs. J. C. Clapp and J. A. Foil (supply), 1876-1877; Rev. Julius H. Shuford, 1878-1879; Rev. A. S. Vaughn, 1881-1883; Rev. A. P. Horn, 1883-1884; Rev. G. D. Gurley, 1884-1885; Rev. Lewis Reiter, 1885-1890; Rev. Joseph L. Murphy, 1890-1903. Rev. J. C. Clapp, D.D. (supply), 1903-1905; Rev. Joseph L. Murphy (supply), part of 1905; Rev. Samuel W. Beck entered upon his pastorate October 1, 1906.

The official membership of Grace has been marked by the intelligence, piety and faithfulness of the men who have served as Elders and Deacons. It is to be regretted that a full record containing the names of all the faithful men who have served this congregation

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with the terms of their office is not at hand. It is feared that we shall omit many and it may be some of the most faithful. The following is the list as we have been able to gather it: John Coulter, Daniel Conrad, David Ramsaur, Philip Shuford, Solomon Warlick, George P. Shuford, Solomon Ramsaur, H. F. Ramsaur, Henry Reinhardt, Peter Finger, E. P. Coulter, Elkanah F. Ramsaur, P. W. Whitener, S. T. Wilfong, Q. A. Wilfong, W. P. Dellinger, D. F. McGill, John Reinhardt, J. M. Clampitt, R. O. Ramsaur, R. L. Shuford, A. C. Shuford, L. R. Whitener, G. S. Wilfong and Walter Reinhardt.

The efficiency of the eldership and their faithfulness to duty may be seen from the following action of the Consistory taken relative to holding public worship: "Resolved, that we will hold public worship on the fourth Sabbath of each month, and when no minister can be secured the Elders shall conduct the services, and that it be the duty of Brothers George P. Shuford and H. F. Ramsaur and John Coulter to superintend these meetings."

Thus it will be seen that these good people fully realized the importance of the office of Elder. These good brethren were ruling Elders in the true sense of the term, for at a certain time we find them passing resolutions instructing the pastor relative to refusing to conduct funerals when these conflicted with the regular services. The Consistory of Grace laid great emphasis upon the piety of the membership and before receiving a member that person must give evidence of "experimental religion."



On the 30th day of October, 1897, the Lutheran and Reformed congregations united in celebrating the centennial of the organization of the congregation. Revs. R. A. Yoder and J. L. Murphy were pastors respectively of the Lutheran and Reformed congregations and arranged the programme for the occasion. Rev. P. M. Trexler, D.D., delivered an address on the Swiss Reformation, and Rev. Prof. W. P. Cline spoke on the German Reformation. Rev. J. L. Murphy spoke on the Classis of North Carolina and Rev. R. A. Yoder delivered an address on the Tennessee Synod.

As a union church the congregations worshipping at that place united in the Sunday School work. The first union school was organized May 8, 1831, and continued until a few years ago, when the Lutherans withdrew and organized a denominational school. Since that time there have been two schools conducted in the same building. In the main, however, the relation existing between the two congregations has been most pleasant and these people have demonstrated to the world the beauty of brethren dwelling together in unity.

4. *Emanuel's Reformed Church (the "Old White Church"), Lincolnton.*

This church was in Lincolnton, in old Lincoln County of Revolutionary fame. A large part of this county was settled as early as 1745-50, when the Germans found Pennsylvania too straight for them and turned their faces to a sunnier and more fertile clime. In the vicinity of this county town were found the



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Hokes, Reinhardts, Summeys, Fingers, Shufords, Anthonys, Ramsaurs, Summerrows and others, who united with their Lutheran neighbors and built a church in the town of Lincolnton.

On December 14, 1785, General Joseph Dickson entered for the citizens of Lincoln County the tract of land on which the town of Lincolnton stands, consisting of 300 acres of vacant land, and the town was laid off in lots in 1786. The same year the first court house was built and was constructed of logs. During the sessions of the court held in Lincolnton, in the old log court house, a man named Thomas Perkins, or Thomas Hawkditch, was killed by falling from one of the open windows. As there was no vacant space within the corporation for the purpose of burial, the body was taken south of the court house, and buried within a short distance of the corporation limits. When the Lutherans and Reformed desired to build a church, the question arose where to put it. The place where this man was buried was suggested as being central and convenient, and accordingly was selected as the site for the church and afterwards became the cemetery of the old "White Church."

On January 10, 1788, "Joseph Dickson, Proprietor in Trust for the citizens of Lincoln County, in consideration of ten shillings," deeded "two acres and sixteen poles in the South East Square of the town of Lincolnton to Christian Reinhardt, agent for the 'Dutch Presbyterians,' and Andrew Heedick, agent for the 'Dutch Lutherans,' in a part of which the Dutch Meeting House for Public Worship now stands."

The land was purchased "for the purpose of building thereon a Meeting House for Public Worship, School Houses, both Dutch and English, and for a place for the burial of the dead, and the said societies have at their joint expense already built an house for Public Worship on the premises, and the said societies not having been incorporated, are desirous that the lands hereby intended to be conveyed should be vested in fee simple in the said Trustees, Christian Reinhardt and Andrew Heedick and their heirs and assigns forever in Trust for the uses in this deed declared, and the said Societies have signified the same to the said Joseph Dickson and requested him to convey accordingly the lands hereby intended to be conveyed." This deed for the church was drawn and witnessed by Waightstill Avery, Esq. The "Dutch Meeting House" mentioned in the deed was a small one-story log building, and the nails used in its construction were hand-forged. The Dutch and English school houses mentioned in the deed were never erected. In 1819 the old log church was raised a story higher, the south, east corner of which was "carried up" or fitted by Philip Cansler and Adam Reep. It was weather-boarded, ceiled and a new pulpit built. The pulpit was high and was reached by a stairway from either side, overspread with a sounding board. The pews were high backed, and there were wide, spreading galleries. Col. John Hoke was at that time Treasurer of the church and his final settlement shows the cost to have been \$573.06. At that time there was a school taught in the church by a Mr. Quinn, and we find this

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entry on the subscription list for the church: "School boys paid first money of all, \$2.12½." The carpenter work was done by Daniel Shuford. In 1827 a bell was purchased. The church was painted white in 1830, from which circumstance it was ever after called "The White Church." There is a voucher of that date filed for \$175.00 for painting and repairs.

The first ministers to serve this church were Rev. Arndt for the Lutherans and Rev. Andrew Loretz for the Reformed. Both these men were instrumental in having the church built.

For reference to Arndt in this connection see letter on church history and schools on the Dutch Side by Gen. Barringer. The oldest record dates from 1794. At that date, the title page informs us, Johan Gottfried Arndt was the pastor of the Evangelical Lutheran congregation, and Rev. Andrew Loretz of the Reformed congregation, which at that time seems to have been synonymous with Dutch Presbyterians. The first entry made is the baptism of Anna Maria Hoch (now Hoke) June 7, 1794.

After the death of Rev. Loretz, the Presbyterians of the Concord Presbytery seem to have occupied the church jointly with the Lutherans, and were organized under the pastoral care of Rev. Dr. Humphrey Hunter, a patriot and soldier of the Revolutionary War, who often preached in the old "White Church" from 1796 until his death in 1827. The members of the Reformed Church became enrolled as Presbyterians under Rev. Bell, who was pastor from 1819 to 1825. The record book of the Presbyterians dates from

February, 1823. Rev. Patrick J. Sparrow was pastor of the Presbyterians from 1827 to 1833. During his pastorate the title to the property was taken into the courts by Rev. Fritchey and adjudicated to belong to the Lutheran and Reformed Churches.

For sixteen years the Reformed had no regular pastor, from the death of Loretz in 1812 to the coming of Fritchey in 1828, and in consequence of the proselyting agency of Rev. Bell the congregation became so distracted that it never recovered its former vitality. Rev. Fritchey was pastor from 1828 to 1840. From the fourth Sunday of June, 1839, the Presbyterians held no more services in the "White Church."

The Reformed congregation continued its organization under the pastorate of Rev. J. H. Crawford from 1840 to 1842. Rev. Solomon S. Middlekauff from August, 1842, to May 21, 1845. His early death was a great loss to this church which never recovered from this stroke. Rev. David Crooks from February, 1846, to January 24, 1859, when they became so reduced in number that they ceased to have regular service, and at a meeting of Classis at Daniel's in 1866, it is mentioned as a matter of regret that "the congregation at Lincolnton, one of the oldest and most flourishing in the bounds of the Classis, has become destitute of regular pastoral care."

We see it stated by a certain writer that in 1873 the church was used only by the Baptists, lately organized under the pastoral care of Rev. Needham B. Cobb.

Not only was the church used by the Reformed, Lutheran and Presbyterian congregations as we have



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seen, but also by the Methodists, Episcopalians and Baptists, who all in turn formed organizations and worshiped there until able to erect their own houses of worship.

During the year 1882 Rev. J. A. Foil, Ph.D., served the congregation as missionary with a small appropriation from the Board of Home Missions. From July, 1885, to November, 1890, it was served once a month by Rev. J. L. Murphy, then pastor of the Lincoln Charge and residing at Maiden.

On the night of December 23, 1893, at 8 p. m., the "Old White Church," one of the oldest landmarks in the town of Lincolnton, was destroyed by fire. As the flames got under full headway the old logs of the structure seemed to stand out individually and plainly silhouetted against the sky, and swaying slowly to and fro, moved by the current generated by the fire, the old bell tolled out a mournful protest, until it too fell with the crashing timbers. Thus was blotted out a building with which all the religious history of the vicinity was associated, and strange to say, some of the political. All the different denominations have worshiped within its walls, and its galleries have resounded to the oratory of Ried and Manly, Dockery the elder, and Bragg and other gubernatorial aspirants.

The North Carolina Classis met in this church in 1853, Rev. Jeremiah Ingold, President.

### 5. *Salem Reformed (Union) Church, Lincoln County.*

The original founders of Salem Church were: John Ramsaur, Henry Ramsaur, Jacob Killian, Anthony



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Hallman, Henry Cressamore, Jonas Rudisill, Henry Gross, Jonas Heedick, David Carpenter and John Cline. Three of these were Reformed, namely, John Ramsaur, Henry Ramsaur and David Carpenter.

The first church building was a house made of logs, but when built we have no means of knowing, for there are no records preserved prior to 1814. The oldest inscription found in the cemetery is that on the monument of Antoine Hes or Has, born 1762; died December 25, A. D. 1792. He was school teacher and chorister as we learn by tradition. On another, Mrs. Moore, 1802. Norris, infant, 1802. Henry Cressamore, 1803.

On the title page of the old minute book is a record of a meeting of the citizens of Salem, August 29, 1814, to form a confederation or agreement as follows: "Whereas, it is proposed to repair the old meeting house known by the name of Salem so as to render it commodious for the place of Divine worship—to be free to all Christian denominations or worshipers, for any and every Christian minister of any denomination whatever, who may be properly authorized by and in good fellowship with the religious society to which he may belong, who may from time to time appoint to preach in said meeting house, we subscribers do hereby promise to pay to Col. John Reinhardt, Capt. Henry Ramsaur or Mr. Joshua Wilson (who are to act as commissioners to superintend the work) the several sums annexed to our names to aid and assist in repairing the aforesaid house for the aforesaid purpose. The money to be paid whenever the commissioners may call for it."

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This action was made necessary by reason of the building being in a terribly dilapidated condition and in no wise fit or pleasant to hold any Divine service in it, and very uncomfortable. For some time previous service had been held at Jacob Killian's, and also while the church was being repaired. It seems that the church was in such bad condition as to indicate that some of the logs were rotten, for we find an item in the bill for repairs which reads: "Paid the two John Freys for hewing logs for the Meeting House, \$4.25." The fact that the church was old and dilapidated in 1814 proves conclusively that here on this hallowed spot was a church, school-house and graveyard dating from the coming of the oldest settlers.

The whole cost of repairs and re-furnishing was \$338.94. Of this amount the Reformed paid fully one hundred dollars. Mr. Jacob Killian contributed three Spanish doubloons. At the time the repairs were made the land upon which stood the school-house and church with the cemetery attached comprised two acres and thirty-two poles. This was owned by Jacob Killian, who on July 19, 1815, deeded the same to the Commissioners "for the purpose of encouraging schools and a place for public worship."

In 1863 Henry Killian, of York District, State of South Carolina, for the sum of one dollar deeded three roods and twenty-five perches to John Coulter, Absalom Brown and Jacob Ramsaur, Trustees of Salem, "for the purpose of encouraging Christianity and increasing the area of the cemetery."

On October 22, 1903, another tract of land was

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added, containing 148 poles, and deeded by A. M. Lutz and wife J. L. Lutz, to Ambrose Costner, H. F. McCaslin and Charles Ramsaur, Trustees of Salem Church. Consideration, five dollars.

On September 26, 1835, there was a meeting of the citizens of Salem to consider a proposition made "to build an addition to said house for the accommodation of people of color on days of public worship." It was decided to build and a committee of five was appointed to form a plan and to estimate the cost.

The committee reported as follows: "The addition to be put to the pulpit end of the Meeting House, thirteen feet wide, with a shed roof, one-story high; to have four 12-light windows, one outside door, and from the body of the house into the addition to be finished off in a plain manner, and that three logs behind the pulpit are to be cut out as far as the opening of the gallery."

The committee consisted of John Killian, John Carpenter, Jacob Killian, Philip Rudisill and James Summerrow. Total cost of the addition was \$69.85, shared about equally by both denominations.

On April 15, 1848, a meeting of the members of the congregations was called to consult on the propriety of repairing the old house or building a new one. Since the church was a free church, built for the use of any who might choose to occupy it, and as the land was the common property of all who chose to make use of it, some of the Lutherans determined to build a house for their exclusive use, and notice was given to all who had any claims to present them that the Luth-

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erans might build as they desired. On the day appointed for the meeting of the congregations Jacob Killian, John Coulter, Jacob Heedick and Ambrose Costner were the only ones present, in addition to the Lutheran minister, Rev. J. R. Peterson. During the discussion Jacob Killian expressed himself in favor of a union church, because his father had given the land for that purpose and heretofore that had been the course pursued. John Coulter, Secretary, expressed himself in like manner. He said the Reformed had no congregation, and might not have, but on account of funerals, as some Reformed families buried their dead at Salem, he would like their interest to be continued. He stated that as they had other churches convenient it would not be needed for regular use. Jacob Heedick and Ambrose Costner were also both in favor of a union church. The argument of these brethren prevailed and it was decided to build a union church. William McCaslin, Jacob Ramsaur (M. W.), David Heedick, John Coulter and John Heedick were appointed the building committee. This committee met at the house of John Coulter on April 29, 1848, and resolved to build a union church of brick to belong to and be the property of the Lutheran and the German Reformed denominations of Christians. The size of the house was to be 35 feet by 45 and 13 feet high in the clear; two doors and eight windows 18 lights to be not less than 10 by 12 inches, and covered with good heart pine shingles. Jacob Ramsaur (M. W.), William McCaslin and David Heedick were appointed the commissioners to superintend the construction,



and it was ordered that they be allowed a reasonable sum for the services they may render in attending to the necessary business respecting the building. The church was finished and dedicated in 1849 to the use of the Lutheran and German Reformed Churches, Rev. David Crooks preaching the dedication sermon. The whole amount expended in the construction and furnishing of the building was \$628.39. In addition to money subscriptions, the following Reformed members contributed services and materials: John Coulter assisted John Heedick in making part of the brick; Jacob Ramsaur (M. W.) furnished some pine trees and David Ramsaur sawed them into lumber; Andrew L. Ramsaur furnished the doorsills. The church is a substantial brick building situated in Lincoln County, on an eminence about two miles west of Clark's Creek on the public road leading from Lincolnton to Newton, and is set about forty feet north of the old building, with doors in the south end of the building.

On July 10, 1875, some of the members met and decided to put a new roof on the church of good pine-land shingles and to make the roof project so as to conform to the modern style of buildings. The shutters, windows and doors were to be repaired and painted on the outside. And the boxing to the roof was to be painted. A committee of four was appointed, consisting of Noah Summerrow and William Ramsaur of the Reformed and Abel Seagle and Hosea Yount of the Lutherans. The amount of \$284.37 was collected and expended on the repairs.

On the 18th day of July, 1896, the Lutheran and



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Reformed congregations met at Salem to celebrate the one hundredth anniversary of the building of the original church, it having been built, re-built and again re-built as a union church. The following ministers were present: Rev. Prof. R. A. Yoder, pastor of the Lutheran congregation in said church; Rev. Prof. J. C. Clapp, D.D., pastor of the Reformed congregation in said church; Rev. Prof. J. C. Moser, Rev. Prof. W. P. Cline, Lutheran, and Rev. Prof. J. L. Murphy, Reformed. The pastors with all the visiting brethren made interesting addresses on the subjects of church work, education and all similar topics. Ambrose Costner, Esq., Lutheran, was the historian appointed for the occasion and proved to the satisfaction of all present that Salem Church had been used as a place of public worship for more than one hundred years. At the conclusion of the services the people repaired to the grove and enjoyed a bountiful picnic dinner, the best feature of which was the kind, brotherly and social feeling which pervaded the entire multitude.

So far as known no Reformed minister preached at Salem regularly until after the building of the new church in 1849. During the pastorate of Rev. D. Crooks at Matthew's he preached occasionally at Salem. From his time up to the present the pastors who have served Matthew's have served Salem. The Reformed congregation was regularly organized in 1874 with 21 members who were transferred from St. Matthew's. Revs. J. C. Clapp and J. A. Foil were jointly serving this and other churches at the time. The present membership numbers fifty, a small band, but

always loyal and faithful, prompt to meet all their obligations, and regular in their attendance upon the services of the sanctuary. The present members of the Consistory are: Elders, Theodore J. Ramsaur, John C. Warlick and Charles E. Ramsaur; Deacons, George W. Ramsaur and Jacob C. Ramsaur. Charles E. Ramsaur represents the Reformed as Trustee. North Carolina Classis met in this church in 1881, Rev. M. L. Hedrick, President.

6. *St. John's Reformed Church, Catawba County.*

About 1812, when the first house of worship at St. Paul's gave place to the one still standing, that part of the Reformed and Lutheran congregations which lived in the bend of the Catawba River, and at an inconvenient distance, erected for themselves a commodious log building about six miles northeast of the mother church. The logs were quite large and were hauled a long distance. Hitherto many of the worshipers walked nine miles to preaching at St. Paul's. As this is the date of the death of Loretz, there doubtless were only occasional services at St. John's until 1828, when Rev. John G. Fritchey became pastor of all the Reformed congregations west of the Catawba. A copy of the record of baptisms and confirmations and other official acts by Father Fritchey indicates that St. John's was in a growing and prosperous condition during the twelve years of his pastorate. He was succeeded in 1840 by Rev. John H. Crawford, who served the congregation about twelve years. Then Rev. Albert, first President of Catawba College, had

charge for about one year, about 1853. Rev. John Lantz then began a pastorate that lasted about thirteen years, when Rev. J. C. Clapp began to supply the Catawba Charge, consisting of Grace church in Newton, St. John's and Smyrna, St. Paul's being reorganized and added in 1874. In the service of these congregations he continued more than thirty years. During this period new houses of worship were built at Smyrna, Newton, St. John's and Conover. And also the Reformed congregation at Salem was organized in 1874. In the meanwhile Rev. J. A. Foil, a student at Catawba College, finished his course at Ursinus College and Seminary, and in conjunction with Rev. J. C. Clapp for a few years served all the churches west of the Catawba River, and several in Rowan County. But to return to St. John's, Rev. H. A. M. Holshouser was installed pastor of the Catawba Charge in 1894. Rev. C. H. Riedesel in 1897. Rev. Henry Sechler in 1901. Rev. Samuel W. Beck in 1903. Rev. Milton Whitener in 1906. These were all young men, and with the exception of Riedesel, this was their first charge. During the first sixteen years of the existence of the congregation at St. John's there must have been very little service by Reformed ministers. But doubtless the children were baptized, and possibly catechized and confirmed by ministers of the North Carolina Synod of the Lutheran Church, for the two denominations were on terms of delightful fellowship. They communed together, frequently intermarried and scarcely recognized any difference.

The Hunsicker family has contributed more to the

membership of St. John's than any other. Theobold Hunsicker brought his certificate of baptism from the Reformed Church in Germany, settled on Lile's Creek in (now) Catawba County, and reared fifteen children. These have, with their offspring, increased to a multitude. By the diligent research of Jonas Hunsicker, Esq., a great-grandson of Theobold, the genealogy of the family is being traced to the present time. O, that all these now living may be loyal to the faith of their great ancestor!

Peter Rowe (Rauch) was an Elder in the early history of the congregation. He reared a large family. These and their children have been officers and substantial members. One, Rev. W. W. Rowe, is a prominent young minister in the Classis of North Carolina. Others have risen to distinction in civil and military life. The Hermans have been prominent members of this congregation. Caleb Herman, Esq., and Elder Noah Rowe with their families have been for years leading spirits and most devoted and constant workers. Limited space precludes the mention of many other worthy names.

#### *7. Smyrna Reformed Church, Catawba County.*

This congregation was organized in 1832 by Rev. John G. Fritchey, and was partly an offshoot of St. Paul's. The first Elders were John J. Shuford, Nathaniel Edwards and Jacob Lantz. J. J. Shuford and Isaac Douglas jointly donated eleven acres for the church. A commodious log house was erected. It was weatherboarded but was never ceiled. It is still standing but



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is superseded by a comfortable frame building that was erected during the pastorate of Dr. J. C. Clapp. The congregation was moved to undertake the work by Mrs. Catharine Hartman, a daughter of Jacob Lantz, who, after the service one Sabbath and unsolicited, came forward and laid \$50.00 upon the altar, saying, "this is for a new church." This inspired the congregation. Trees were felled, logs were hauled to the mill near by; neighbors of the Methodist Church helped, and in a few months a neat and comfortable building was completed and ready for dedication, clear of debt. The congregation has never been large and is thirteen miles from the nearest Reformed Church, but it has been a faithful fold with many of the purest and noblest characters to be found anywhere. Of late years the Edwards family have constituted the larger part of the membership. Rev. Fritchey was pastor until 1840. Then Crawford, Crooks, Middlekauff and Lantz served in turn until 1866. Here Dr. J. C. Clapp began his ministry, and for these forty years has made monthly pilgrimages to these dear homes and this beloved Zion, interrupted only by the short pastorates of Holshouser, Riedesel, Sechler and Beck, each of which continued only one or a few years.

### 9. *St. Matthew's Reformed Church, Lincoln County.*

St. Matthew's Reformed Church is situated in Lincoln County, on the Island Ford Road, six miles northeast of Lincolnton and two miles southeast of Maiden in Catawba County. It was organized May 3, 1837,



by Rev. John G. Fritchey from members of the "Old White Church" in Lincolnton. The time for the organization was opportune. The place was suitable, because it was at least six miles distant from any other Reformed congregation, and was surrounded by many confirmed members of the Reformed Church. The persons who were the original members were men and women of influence.

On May 22, 1836, a meeting of the citizens and members of the German Reformed Church in the neighborhood was held at the dwelling house of Michael Finger, for the purpose of consulting upon the propriety of building a "Meeting House." A sermon was preached by Rev. John G. Fritchey; John Coulter was called to the chair and Benjamin Norris appointed Secretary. After mature deliberation it was agreed to build a church on the road leading from Lincolnton to the "Island Ford" on land which John Ramsaur (Tanner) agreed to give "for the purpose of erecting a house thereon for the worship of Almighty God." It was resolved to build a house thereon one story high, forty feet long and thirty feet wide. John Ramsaur and John Coulter were appointed Trustees, and in addition, Joseph Finger, John Blackburn and Jacob Summerrow were selected as a committee to take subscriptions, collect and disburse the money. David R. Bennick was also appointed Secretary for the congregation.

On July 23, 1836, a meeting was held at the house of Mr. Joseph Finger by the building committee. It was unanimously agreed that the building of the church

be advertised and let to the lowest bidder, on the thirteenth of August, 1836, at the six-mile post above Daniel Shrum's on the "Island Ford Road." Mr. Joseph Finger gave the lowest bid and entered into a contract to build the church for \$265.00. The total amount subscribed was \$232.00. Additional funds were afterwards raised to finish paying Joseph Finger and to plaster the building. The church was lathed and plastered in 1838. John Ramsaur, for a nominal consideration (perhaps fifty cents), made on the third day of June, 1836, to the Trustees a deed for five acres of land. On the next day he made to them a lease for 199 years for the spring near the church. At a later period Daniel Finger bought this spring and deeded it to the church. The following were elected the first Elders: John Carpenter, Jacob Ramsaur (M. W.), John Ramsaur and Daniel Finger. They were ordained and installed May 20, 1837, Revs. Fritchey, Crawford and Rankin being present. This was a meeting of three days beginning on the 19th. On the 21st the church was dedicated. The Rev. J. H. Crawford preached the sermon from 1st Kings, 8th chapter, latter clause of the 63d verse: "So the king and all the children of Israel dedicated the house of the Lord."

- May 3, 1837, a sermon was preached by the Rev. John G. Fritchey. After the sermon the names of those members wishing to become members were enrolled as follows: John Ramsaur (Tanner), John Carpenter, Daniel Finger (Tanner), Anthony Icherd Daniel Summerrow, Jr., Daniel Shrum, Michael Finger

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Peter Summerrow, Michael Summerrow, Nancy Finger, Rachel Finger, Susan Ramsaur, Mary Shrum, Susan Finger, Margaret Summerrow, Rebecca K. Summerrow, Sarah Finger (Hinson), Sarah Summerrow, Rebecca Bolick, David R. Bennick, Wiley Hallman, Jacob Summerrow, Joseph Finger, Henry Summerrow, James N. Summerrow, Jacob Ramsaur (M. W.), Ambrose Bolick, Elisha Saunders, Mary Ann Bennick, Elizabeth Carpenter, Mary Carpenter, Widow Elizabeth Finger, Catharine Shrum, Barbara Hallman, Ann Ichard, Barbara Summerrow, Elizabeth Finger (Reinhardt), Elizabeth Carpenter, Elmira Summerrow, Mrs. Mary Rudisill, Mrs. Saunders, Mrs. Louisa Goodson, Mrs. Nancy Boyd, Mrs. Nancy Murphy, Rev. David Crooks, Mrs. Catharine Crooks, Solomon Rudisill. Of these members, the latter lived farthest from the church, a distance of nine miles. Notwithstanding this for more than fifty-eight years he was faithful in regular attendance upon the preached word. On June 3, 1838, one year after the organization, Rev. Fritchey confirmed the following: John Shrum, Peter Shrum, Sarah Summerrow, Mary Ann Summerrow, Sarah Carpenter, Susan Summerrow, Levi Shrum, Levi Carpenter, Frances Hallman, Lavina Carpenter, Sarah Finger, Mary Summerrow, Nancy Shrum. Of this first class only one, Levi Shrum, is living at this date, April 5, 1907. He lives within sight of the church and is its oldest member.

The first funeral at St. Matthew's was that of a little daughter of John and Mary Carpenter. The church was not yet weather-boarded nor the floor laid,

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so that the minister, Rev. Fritchey, was obliged to stand on one of the sills to preach.

On the 9th of September, 1838, John Ramsaur conveyed to the Trustees 25 acres, consideration fifty dollars, for the purpose of a cemetery and camp-meeting ground, including Matthew's Church.

An institution of great interest to the community and surrounding country for many miles was the camp-meeting held annually at St. Matthew's for a period of thirty-five years, now called "protracted meetings." These meetings were held under a brush arbor until 1845, when a large frame arbor with hip-roof was constructed, James Summerrow and Joseph Finger doing the work of construction, and Henry Whitener being the architect. Every year there came great numbers of Reformed people from Catawba and Lincoln Counties to this place. With these annual gatherings there are associated many hallowed memories. There under the spacious arbor were heard the voices of many of God's faithful ministers preaching the acceptable year of the Lord. There, too, many were brought to a saving knowledge of Jesus Christ and made profession of their faith. The blessed memories of those faithful ones living and dead bind many to the arbor at St. Matthew's with ties that naught but death can sever. Not only all the churches in this section closed their doors on the Sunday over which the camp-meeting was held, but the faculty and students of Catawba College attended, and we have been told that the sainted F. D. Reinhardt used to

take his four-horse wagon and convey the students to this place.

In 1840 the Classis of North Carolina passed this resolution: "That a camp-meeting shall be held at Matthew's Church, commencing on Friday previous to the third Sabbath in August next, and it shall be the duty of all ministerial brethren to attend said camp-meeting." This arrangement served to develop an "*esprit du corps*" in ministers and people and bound them more closely together in love and service for the Master. The camp-meeting services here held were remarkable for good order and religious devotion. When the signal was given for public services, every one went to the arbor without stopping to enquire who was to preach.

Not only were the people who habitually worshiped in the church and the crowds that assembled under this arbor noted for their orderly worship and conduct during public service and while on these grounds, but the whole neighborhood was one celebrated for its obedience to the civil law. Since the camp-meetings were discontinued, protracted meetings are held annually, embracing the first Sunday in September. These are reminders to the old people of the camp-meetings. A few extracts from the records of the camp-meetings may be read with interest: "The first camp-meeting held at Matthew's Church was on August 15, 1839. Present, Messrs. Leopold, Fritchey, Crawford, Crooks and J. Lantz. Sunday the Lord's Supper was administered. Collection, \$23.75; fifteen dollars was taken to defray the expenses of the meet-



ing; the balance was paid Mr. Leopold for the education of young men for the ministry. Meeting closed on Monday. Two persons received as members, Elizabeth Carpenter and David Ramsaur."

"The second camp-meeting commenced on Friday, August 28, 1840, by Crooks, Crawford, Lantz and Rev. Crowell, a Methodist minister. On Sunday the Lord's Supper was administered to about two hundred communicants. Collection, \$21.75. Twenty-one dollars was paid to John Ramsaur (T.) for land purchased of him for the use of the camp, and seventy-five cents to Daniel Finger for communion wine. Closed on Monday. Martin Carpenter and Frances Shuford received as members."

"The fourth camp-meeting commenced on Friday, July 29, 1842, by Messrs. Crawford, Lantz, Welker and Middlekauff. The number joining the church was seventeen."

"The fifth camp-meeting commenced Friday, the 28th July, 1843, by Messrs. Crawford, Lantz and Middlekauff. On the Sabbath the Lord's Supper was administered to a great number of communicants. Collection on Saturday, \$15.70; 37½ cents was paid Daniel Finger for communion expenses; \$4.50 paid to Rev. S. S. Middlekauff towards his travelling expenses to this place. Six persons joined the church. Meeting closed Monday at 12 o'clock."

It was at Matthew's camp-meeting ground in 1850 in John Coulter's tent during a meeting of the "Loretz Beneficiary Society" that the establishment of a literary institution was suggested. While the members of

the Society were discussing the subject, M. L. McCorkle, Esq., afterwards Judge McCorkle, proposed that we take steps to establish in our midst an institution to educate our young people as far as possible. It was not long after this that Catawba College was founded as a result of this meeting, which has done so much for our people and church. And still further, the Sunday School was established here at an early day, which was attended by almost all of the members, old and young, as well as by the children. It was a strong support of the church.

Nearby stood a rude log school house built the year before the church was erected, in which John Killian, Harvey Robinson, Valentine Mauney, Jacob Lantz, John H. Roberts, David R. Whitener and John H. Robinson exercised the office of teacher before the public school was removed to Piney Grove. In this school house the ministers who attended camp-meetings were lodged. It is worthy of note that this church was the mother of both Salem and Maiden congregations. Quite a number of its members have gone to the Newton congregation, two of the most prominent being Major Sidney M. Finger, for several terms one of the best Superintendents of Public Instruction the State of North Carolina ever had, and Col. H. A. Forney, for many years the efficient Treasurer of North Carolina Classis, and a descendant of the Forneys of the Eastern part of Lincoln County who are given prominent mention by Wheeler in his History of North Carolina.

Colored people were admitted to membership in St.

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Matthew's Church. How many of these there were we have no means of knowing. There is a minute in the old church book dated June 24, 1837, which reads as follows: "Resolved, that the colored people occupy the two back seats at the end of the house, one on each side of the entrance as often or as long as the Consistory may think proper." During slave times a small arbor was constructed near the one occupied by the white people in which the colored people sat at the camp-meetings.

Rev. John G. Fritchey organized St. Matthew's and was pastor from 1837 to 1840. To his ministration is due much of the steadfastness of the fathers and mothers of our church in this section. Verily he did "strengthen the things that remain." Rev. Fritchey was a most devoted defender of the doctrines of the Reformed Church as taught in the Heidelberg Catechism. At the time, 1828, when he came to this section there was a great need of just such a man as he was. The members of the Reformed Church having been sixteen years without a pastor, or any person of their faith to preach to them except an occasional sermon by some one sent by Synod on a short mission, strong efforts were made to get them to join other denominations. Rev. Fritchey was so devoted to the doctrines of the Reformed Church and so well informed on these as well as the doctrines of other denominations, that he could easily defend them. This he delighted to do and did in season and out of season. Rev. Fritchey lived in Lincolnton and while there conducted an Academy for some time during his pastorate.

Rev. G. A. Leopold supplied the congregation for a short time in 1840. He was a native of Lincoln County and served an apprenticeship to a tailor in Lincolnton. Rev. Fritchey writes: "He studied under David Henkel, a Lutheran minister; preached a sermon of Fiske's on Universalism on a week night in our church soon after I came to Lincolnton. I was present and expressed my disapprobation to some of our people who were present. He heard of it and came to my room one night after I had vetoed his doctrine from the pulpit, and pretended to call me to account. In the interview and discussion he was completely foiled, and before he left I knelt down with him and prayed for him. He appeared to be very penitent, and in a few days came to my room and made application to join our church with a view of studying for the ministry. The brethren thought we ought to encourage him and furnished him with a horse and means to go to our Seminary at Carlisle, Pa. Dr. Mayer had considerable trouble with him while he was under his care which was, I think, three years. He was licensed and ordained by the Classis of Maryland and labored for several years as a missionary in that State, when I invited him to Carolina and divided my charge with him."

There is no record that Rev. John H. Crawford preached regularly at St. Matthew's, but he administered the rite of baptism from January, 1841, to August, 1842. He frequently preached here during this time. He was a strong, broad-minded man, always heartily welcomed at St. Matthew's.



Rev. S. S. Middlekauff was pastor from August, 1842, to May 21, 1845. In his short ministry he did much to unify and build up his congregations. When his remains were brought home to be interred at Lincolnton, in the midst of his people, the large concourse which gathered weeping around his grave bore testimony to his faithfulness to them and of their love for him. He was much esteemed by the ministers of the Classis among whom his brief ministerial life had been spent; had he lived, we have no doubt he would have preserved and strengthened the Reformed congregation in Lincolnton. His ministration did much to strengthen St. Matthew's congregation, every member of which loved him.

July 13, 1845, a call was extended to Rev. David Crooks as follows: "We the undersigned, representatives of the Lincolnton Charge of the German Reformed congregations in the counties of Lincoln and Catawba, composed of the congregations at Daniel's, Smyrna, Lincolnton and Matthew's, having confidence in your qualifications as a minister of the Cross, and believing that you by the grace of God are capable of taking charge of said congregations as pastor, we, therefore, by these presents call you to take charge of said congregations as pastor. And that you may be free from the cares of the world, and that you may be enabled to devote your time and attention to the ministry, we promise to give you annually the sum of three hundred and sixty dollars in current money, twenty bushels of wheat, fifty bushels of corn, hay and fodder for one horse and cow; also a house rent free



together with out-buildings, and pasture for the above, for your service and labors in the bounds of the above-named charge."

Rev. Crooks came to Matthew's from Davidson County, N. C., where he had labored about seven years. He was pastor of Matthew's until his death, on January 24, 1859, nearly fourteen years, and is the only one of the faithful men who ministered to St. Matthew's congregation whose remains lie buried with its departed dead. As a preacher he was wonderfully plain and direct and brief in his sermons. He diligently watched over his flock and reproved wrong everywhere, and lived what he preached. He possessed the rare talent of saying much in few words, and of coming directly to the point. If at any time he unintentionally, by his plain and direct preaching, wounded the feelings of any person, he was ever ready to ask forgiveness, as he was himself ready to forgive others.

Rev. John Lantz was a son of Mr. Jacob Lantz, and was born near Daniel's Reformed Church, in Lincoln County, N. C., in May, 1811. His mother's family name was Hoke, a prominent family in North Carolina. He was baptized in infancy, and early instructed in the doctrines of the Christian religion as embodied in the Heidelberg Catechism, his father being for a number of years an active Elder in Daniel's Reformed Church. At the proper age he attended a course of catechetical instruction under Rev. John G. Fritchey, and manifesting a practical knowledge of the doctrines of the Christian religion in which he had been trained he applied for admission to the full privilege of church

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membership, and was accordingly confirmed along with twenty-three others on the 30th of May, 1829. His admission to the full communion of the church was among the fruits of the first year's labors of Mr. Fritchey in North Carolina, in which time seventy-four persons were added to the three congregations to which he then ministered.

Rev. Fritchey wrote Rev. S. R. Fisher concerning Mr. Lantz: "Though young when he was confirmed, he adorned his profession by a holy walk and conversation. It seems from his course during the four subsequent years that he felt himself called to the office of the Gospel ministry. His father consulted me, and after an interview with his son, I encouraged him to go forward and devote himself thoroughly to the work of the Lord, he having received an ordinary English education, and reading and speaking also the German language. He subsequently came to my house and remained under my private instruction for two years. At the close of this period he repaired to the Theological Seminary at York, Pa."

In the fall of 1835 he entered the Theological Seminary. He remained there during the prescribed theological course which then covered only two years. At the close of his Seminary course he was licensed by the Synod of the Reformed Church in the United States, which convened in Sunbury, Pa., in September, 1837. He returned to North Carolina, and shortly after, having received a call from the East Rowan Charge in Rowan County, he was ordained to the holy ministry by the North Carolina Classis in

1838. He labored in this charge during a period of fifteen years. He then removed to Newton, Catawba County, N. C., at which place he resided and labored for sixteen years.

Rev. Lantz was pastor at Matthew's from the death of Rev. Crooks in 1859 until 1868, at which time he removed to Augusta County, Virginia, where continuing four years, he accepted a call from the charge at Taneytown, Carroll County, Md., in which field he closed his labors, having been there only ten months. His death took place on Sunday evening the 26th of January, 1873, in the 62d year of his age. He had been confined to the house for several weeks by inflammatory rheumatism, to which other forms of disease were successively added, culminating in his death. He was called away in the midst of very encouraging prospects of usefulness. He retained his intellectual faculties to the last, and died strong in the Christian faith which he had labored to preach to others. His remains were interred in the cemetery attached to the Reformed Church in Taneytown. An appropriate sermon was preached by the Rev. John M. Titzel, based on 2 Tim. 1: 10.

Rev. Lantz was a well-equipped man, and had what he knew at his tongue's end, and consequently he was a ready man. He seemed to need but little time for preparation to preach an acceptable sermon. It was his delight to preach and he never refused unless he was ill. His sermons were never written out, but he always had notes or outlines before him. Some of these notes were models of exegesis and sound theol-

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ogy, for his teachers, Drs. Mayer and Rauch, were of the best. His most striking characteristic was Christian humility. He was as gentle as a girl and to the end of his life would blush like a girl in any embarrassing situation or if any indelicate remark was made in his presence. He had to fight a natural timidity all his life, usually rose to speak with some slight embarrassment, used the conversational style of preaching, becoming more hortatory as he reached the exhortation with which he always closed. Rich and poor were alike to him, and it was often said that he never had an enemy in his life. Everyone loved him for his genuine worth, and everyone was ready to say: "There is a good man and one in whom there is no guile."

The ministers since his time will be briefly mentioned. Rev. J. C. Clapp, D.D., was supply from 1868 to 1873. Rev. J. C. Clapp, D.D., and John A. Foil, Ph.D., from 1873 to 1881. Rev. Foil was then pastor from 1881 to 1885. Rev. J. L. Murphy from July, 1885, to November, 1890. Student C. A. Starr from November, 1890, to September 20, 1891, when he died from injuries received in a wreck on the Chester and Lenoir Narrow Gauge Railroad. Rev. J. M. L. Lyerly from 1892 to 1893. Rev. Foil then acted as supply until June 24, 1894, when Rev. J. C. Clapp was installed in Salem Reformed Church, Revs. Smith and Foil, of Newton, conducting the service. Dr. Clapp served until June, 1897. Rev. Theodore C. Hesson from June 13, 1897, until June 25, 1902. Rev. Calvin Boyd Heller from October 19, 1902, to October 1, 1906.

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The annual sessions of North Carolina Classis were held twice in St. Matthew's Church as follows: 1840, Rev. John Lantz, President. In 1845, Rev. Jeremiah Ingold, President. As a fitting close to this history of Matthew's congregation, we mention the fact that Hiram Jacob Crooks, son of Rev. David Crooks of blessed memory, has served as Elder for thirty-three years.

### 9. *Grace Reformed Church, Newton.*

Catawba County was formed in the year 1845, and the town of Newton was made the capital. At that time the town was but a straggling village. St. Paul's, St. John's and Grace Reformed Churches were strong congregations located in the country nearby. A few members were living in the village and as soon as their town became a county-seat they began to think about the importance of building there a Reformed Church. Rev. J. H. Crawford was pastor of the above-named country congregations, together with Lile's Creek. Before the organization of a congregation plans were inaugurated to build a house of worship. A lot was at once secured, and before the close of the year 1846 the church was ready for use, though not finished. It was for years called "The White Church," and for some time was the only church in the town of Newton.

There are no definite records stating the time when the congregation was organized. Classis held its annual sessions in the Newton Church in 1849, but the statistics of that year do not show a congregation at that place. In 1850 the statistics show a new charge



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called the "Newton Charge," consisting of four congregations. These four congregations evidently were the following: St. Paul's, St. John's, Lile's Creek and Newton. Bethel Church had been organized and incorporated with Grace Church into the "Catawba Charge." Rev. J. H. Crawford was the pastor of the latter charge, and the Newton Charge was vacant. It is to be presumed that the congregation in Newton was organized during the Classical year 1849-1850, by Rev. J. H. Crawford under the name of Grace Reformed Church. Mr. Crawford was the moving spirit in the building of the church. Here he preached steadily several years before the congregation was organized and also after it was organized. In 1852 Rev. C. H. Albert became the pastor. Daniel Rowe (Rauch) and Abel Ikerd were the first Elders. Their successors have been Reuben Setzer, F. D. Reinhardt, Joseph Reinhardt, M. L. McCorkle, S. M. Finger, J. C. Clapp, W. H. Williams, D. F. Moose, H. A. Forney and others. The Deacons have been Moses Fry, D. F. Moose, W. H. Williams, J. F. Smyre, D. L. Rowe and others.

The church in its early history was not only used as a house of worship, but also as a home for Catawba College. In this old church Rev. J. C. Clapp, D.D., Rev. John Smith, Rev. Mr. Stirewalt, Major S. M. Finger and a host of other well-known men gained their first knowledge of Latin. In this building the first commencement of the College was held and here was aroused the impulse to education in Catawba and adjoining counties. Here Stephen White delivered his great temperance lectures which shook all the

country and was the means of beginning the great temperance reformation in this part of the State.

The first pastor, Rev. John H. Crawford, was a man of strong intellect, and with a mind well stored in all useful learning. He instructed his parishioners not only in the Word of God, but in all the improvements of the day. He was always ready to lead his flock in building up the church, in temperance, in Sunday Schools, in Missionary Societies—Home and Foreign—in school and education. He was a warm friend of Catawba College, and was the first President of the Board of Trustees. He was not often eloquent in his sermons, but sometimes he would rise above himself, and electrify his audience by the boldness and grandeur of his speech. He was never fully appreciated until he was called away. He returned to his old field of labor in 1863. His visit to the churches was an ovation. He preached in the "Old White Church" above mentioned and the good people of all denominations were his auditors. Unasked they made him a handsome donation to bear his expenses and to show some little appreciation of his worth. He was married in Carlisle, Pennsylvania, to Miss Maria Spotswood. She came with him to North Carolina and was a faithful co-worker in the church. She lived a most exemplary life in her walk and conversation. She was a pattern of excellence, modest, gentle, neat, not gaudy, and beloved by all who knew her. After the death of her husband, she moved to the town of Wadesboro, N. C., and made her home with one of her nieces until she died. She always loved the church of her fathers. In

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that faith she lived and in that faith she died. Rev. and Mrs. Crawford lived and died childless.

Rev. C. H. Albert remained pastor only one year, 1852-1853. He was succeeded by Rev. John Lantz, who supplied the church one year, 1853-1854. Mr. Lantz became the regular pastor in 1855 and served until 1860, when he was succeeded by Rev. A. S. Vaughn. Mr. Vaughn was pastor one year, 1860-1861. After a short vacancy, Rev. John Lantz again became pastor, and this pastorate continued until 1868. Licentiate J. C. Clapp supplied the church 1868-1869. In 1869 Prof. Clapp was ordained and installed pastor of the church. He remained pastor until 1890, when he resigned in order to give his entire time and energies to Catawba College of which he was President. Dr. Clapp had the assistance of Rev. J. A. Foil in 1875-1876; of Rev. G. D. Gurley in 1882-1883, and of Rev. J. F. Hartzell in 1884-1885.

In October, 1883, the annual meeting of the Synod of the Potomac was held in Grace Church. Both the members of the congregation, Classis and Synod looked forward to the meeting with a great deal of interest. There is no doubt that this meeting left a deep impression on the congregation, and many of the members still cherish the names of the ministers and elders whom they entertained.

In February, 1886, the congregation decided to build a new and more modern house of worship, and Rev. J. C. Clapp, D.D., Col. W. H. Williams and D. F. Moose were appointed the building committee. The congregation entered enthusiastically upon this work;

sufficient pledges were secured to assure success in the undertaking. In 1887 the corner-stone of the present elegant brick church was laid, Rev. G. W. Welker, D.D., preaching the sermon. It was completed and dedicated in 1888, Rev. J. C. Clapp, D.D., preaching the sermon.

The building of the new church was the last and most important work which Dr. Clapp rendered to the congregation, for in April, 1890, he tendered his resignation. That his ministry was a faithful and fruitful one is attested by the lives and characters of those who claim him as their spiritual father. But it was impossible to successfully carry on both the work of Catawba College, of which he was President, and the pastorate of a growing congregation, and on this account he surrendered the pastorate. For two years after the resignation of their pastor the church was without the services of a regular pastor, but services were held as often as opportunity afforded. During this interim, the congregation determined to become an independent charge. The town of Newton was growing and it was felt that the congregation could make greater progress if it had the undivided time of the pastor, and an overture was sent to Classis requesting a division of the charge. The request was granted, and in 1892 Grace congregation, formerly a part of the Catawba Charge, was constituted a charge by itself, the only one at that time in the Classis. It has since this time had the entire time of its pastors.

In 1892 a call was extended to Licentiate A. H. Smith. He accepted the call and was ordained and

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installed October 9th. During Mr. Smith's pastorate a parsonage was built at a cost of \$1,600. A handsome bell was presented to the church by Mr. Solomon Shrum. The bell in the old church belonged to Rev. Dr. J. C. Clapp and was by him presented to the new Trinity Church of Conover. Mr. Smith resigned in August, 1897. In September a call was extended to Rev. W. A. Long, Ph.D. Dr. Long entered upon the pastorate in November, 1897, and remained until May 1, 1901.

Rev. W. H. Stubblebine, Ph.D., succeeded Dr. Long in July, 1901. During Dr. Stubblebine's pastorate the congregation installed a pipe organ. A short time before her death Mrs. Sarah Finger placed in the church a handsome window in memory of her husband, Major S. M. Finger. The Ladies' Aid Society also placed a stained glass window in the church. The pastorate of Dr. Stubblebine closed in November, 1903.

In June, 1904, a call was extended to Rev. Charles E. Wehler, and the work of the congregation has continued with unabated zeal. The congregation under the leadership of pastor Wehler entered upon the work of improving the church property. The parsonage was thoroughly renovated. All the rooms were papered and the outside of the building painted. The outside of the church also was painted, the inside walls frescoed, the ceiling and wood-work painted and grained in golden oak, a velvet brussels carpet put upon the entire floor space of the church, a hot-air heating plant was installed and two beautiful electroliers put in the



church. Concrete walks were put down along the entire church and parsonage property. In addition to these improvements there were put into the church seven art windows as follows: Plockhorst's "Christ Blessing the Children," by the Sunday School; Hoffman's "Boy Christ," by Mr. E. P. Shrum, a memorial to his deceased son; a representation of "Paul on Mars Hill," a memorial by the Matthew Locke McCorkle family; Raphael's "Sistine Madonna," by the Ladies' Aid Society; Plockhorst's "Good Shepherd," a memorial to the late Deacon D. F. Moose, by his family; a beautiful representation of "Christ Crowning Mary," by Col. W. H. Williams, in loving memory of his deceased wife and children; and a monogram window in Munich style of art glass work, by the Christian Endeavor Society. All these improvements were made with perfect harmony, and the congregation is now laying plans for the enlargement of the church and the building of a Sunday School room.

The faculty and students of Catawba College make a valuable addition to the congregation, and give it special importance. This is the principal institution of the Reformed Church south of Pennsylvania. The Classis of North Carolina justly expects this congregation to furnish a spiritual home for the students, and to bestow upon them its fostering care, safe-guarding them against all pernicious influences, and leading them to the highest type of Christian manhood and womanhood.

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### 10. *Friendship Reformed Church, Alexander County.*

The Reformed Church in North Carolina has failed to enter many communities in which there was a Reformed constituency, and in some cases after entering a community and establishing congregations has suffered these organizations to disband for want of pastoral care. This was the case in Caldwell, now Alexander County. It is evident that many of the early settlers in this county were adherents to the Reformed and Lutheran Churches. Rev. A. L. Crouse (Lutheran) in his *Historical Sketches* says: "A large proportion, if not a majority, of the Germans who settled in Alexander County belonged to what was then the German Reformed Church. These were the Richards, Hermans, Rows, Benfields, Kellers, Prices and some say the Wittenbergers." Some of these at least must have crossed the Catawba River and worshiped with the congregations in Catawba County. The Lutherans established Friendship Church in the year 1833 and it is highly probable that the Reformed people held occasional services at this place. The Reformed people organized a congregation in this county in the year 1844, but it has been difficult to obtain much correct information concerning it. The following found on the first page of a little book belonging to the late Rev. Jeremiah Ingold, D.D., is about all the record that we have been enabled to find relating to this congregation:

#### "ECCLESIASTICAL MEMORANDUM.

"Commencing on the third Sabbath in May, 1844.

I was ordained on the 4th of April at the Brick Church, Guilford County. Took charge of the congregation at Friendship, Caldwell County. Preached my introductory sermon on the 3d Sunday of May. The congregation had been organized about two months previous by Rev. J. H. Crawford. Mr. Plassman and myself were present."

"Fourteenth of September, 1844, laid the cornerstone of a new church. Rev. J. H. Crawford preached. I resigned my congregation in Caldwell County on the 3d Sabbath in October, 1845, and removed to Henry Sechler's Mineral Springs in Rowan County on October 23d."

On another page we find the following entry:

"Catechumens in Caldwell Charge:

"John Price, Jonas Miller, Clement Head, Elizabeth Rauch, Margaret Price, Catharine Miller, Marcus Harmon, Wilson Price, West Bradburn, Rachael M. Bradburn, Susan Miller, Sarah Miller and Christina Keller."

The following entries of baptism are made:

"On April 5, 1845, at the stand in Caldwell County, John Dallas Alexander, son of Joseph and Malinda Rowe; Absalom Andrew, son of Absalom and Anna Price; Andrew Alexander, son of Charles and Jane Benfield; Sarah Jane, daughter of Conrad and Catharine Benfield." Other entries of baptisms are made and each time it is stated "At the Stand in Caldwell County."

Under the head of funerals is the following:

"August 17, 1845, Mr. George Benfield at the Stand in Caldwell County." It will be noted that the name

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Friendship is used in the above. Rev. Mr. Crouse tells us that he has satisfactory evidence that the name of the congregation was Hopewell. He has this from some old people who are still living (1905), and he thinks that two churches bearing the same name would hardly have been so close together. He thinks that the Reformed people worshiped in the Friendship Lutheran Church before erecting a church of their own and this accounts for the confusion of names. The church was built on the Price place, near the road leading from Oxford Ford to All Healing Springs and about four miles from the road. The building was never finished and had no window sash nor shutters and no doors. No deed for the land was ever made by Mr. Price. After the building was abandoned as a place of worship, Mr. G. P. Rowan bought the farm, tore down the building and used the timbers in the construction of a barn. The only thing which now marks the spot where these people once worshiped is a graveyard. There are twenty-four graves marked by nothing but common stones, which of course have no inscription. We would like to know more of this people. The members have scattered and gone into other communities. The Reformed Church in Alexander County is known only in history.

#### 11. *Bethel Reformed Church, Catawba County.*

Bethel Church is on the South Fork of the Catawba River, about seven miles south of Hickory. It is first reported in the minutes of North Carolina Classis in 1849. It was organized by Rev. J. H. Crawford. It

is in the region where Henry Weidner, the South Fork pioneer, located his grant of land. Here the Weidners, Robinsons, Wilfongs still maintain the ancient Reformed faith. The records of this congregation were never kept, or if they were kept, have been misplaced or entirely lost. The congregation had its origin in the desire of members of Grace Church who lived in the Forks of the river, between Henry's Fork and Jacob's Fork, to have preaching nearer home. To accommodate this desire the Rev. John H. Crawford, then pastor of Grace Church, established a preaching point at Minerva school-house, which at that time was located at the cross-roads near the homestead of the late Jacob Shuford. Services were held here on Sunday afternoons, the minister having preached at Grace in the morning. A meeting was held sometime about 1847, for the purpose of considering the propriety of building a house of worship. One who was present, while not remembering the date, remembers that the meeting was held in the woods, and while the congregation was there that it began to snow exceedingly fast. From this fact, the place for a while was called "Snow Hill." The organization must have been effected about 1847-1848, as it is reported in the minutes of Classis in 1849. We find that three children were baptized in 1848, being the first children baptized in the new church. Lazarus Dietz made a deed for the land to Jacob Shuford and Henry Link, dated September 2, 1848.

There have been two church buildings erected. The first was small and insufficient, being only 22 by 32



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feet. For a long time there was no stove in the church and the congregation would build a fire in the yard and around this they would stand until time for the services to begin.

About the year 1884, during the pastorate of the Rev. G. Dickie Gurley, the idea of building a new church was conceived, but nothing was done until 1886, when under the pastorate of Rev. Lewis Reiter plans for a new church were adopted and the present substantial brick building was erected, of which the cornerstone was laid September 8, 1886, Rev. C. B. Heller preaching the sermon from Haggai 1: 3, 4, 5. The congregation has grown greatly and the present building is inadequate to meet the growing demands of the congregation.

The following have served as pastors, but the length of the different pastorates cannot now be determined, viz.: J. H. Crawford, Jeremiah Ingold, J. C. Clapp and J. A. Foil, supply, J. H. Shuford, A. S. Vaughn, A. P. Horn, G. D. Gurley, Lewis Reiter, Joseph L. Murphy, P. M. Trexler and S. W. Beck. The pastorate of Rev. Lewis Reiter began in September, 1885, and ended September, 1890. The pastorate of Joseph L. Murphy began November, 1890, and ended January, 1903. During the summer of 1905, Milton Whitener, a student of theology in the Theological Seminary, Lancaster, Pennsylvania, supplied the congregation for two months.

The following have served as official members: Elders, Peter Finger, H. W. Link, Peter Rowe, Z. R. Whitener, John Robinson, J. S. Whitener, J. E. Wilfong, D. W. Whitener and R. L. Whitener.

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Deacons: J. E. Wilfong, A. Whitener, D. W. Whitener, Wm. Abernethy, William Dietz, David Setzer, R. L. Whitener and D. H. Whitener. In addition to the official members mentioned above, Abel Sigmon, Jesse Killian, Jacob Shuford, Henry Whitener, George Whitener and others gave character and dignity to the membership, as well as proving faithful and consecrated members. This organization has a good record. The congregation has given to the church one minister, Rev. Julius H. Shuford. Milton Whitener was reared in this congregation, but moved into another community before he was confirmed.

Many of the members of this congregation have moved into the prosperous town of Hickory and united with the Reformed congregation of the town. These members have made an impress upon society.

The church building is situated on the road leading from Hickory to Lincolnton, in the midst of a prosperous community. The members are largely the descendants of the pioneer Henry Weidner, who settled in the South Fork Valley, and with such a sturdy citizenship, the prospects for the future of the congregation are encouraging.

### 12. *Corinth Reformed Church, Hickory.*

Missions pay. No better evidence of this truth can be found in North Carolina than Corinth Church, Hickory.

Among the early settlers at Hickory were Henry W. Link and A. L. Shuford. They came in the spring of

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1860 and, being members of the Reformed Church, soon invited the Rev. Jeremiah Ingold, who was pastor of churches in Catawba County, to preach for them. No church building being in the village, a stand was erected at which services were held during the summer months and in the winter services were held at the home of Mr. Link. Rev. Ingold continued to preach thus until the stand was burned, after which he preached exclusively at the home of Mr. Link, once a month in the afternoon, until the free Academy was built about the year 1868, by Rev. Jeremiah Ingold.

In this building the congregation was organized in the year 1869 by Rev. Jeremiah Ingold. There were twenty-one charter members as follows: H. W. Link, Catharine Link, Amidus Link, Peter Rowe, Adolphus Rowe, Andrew N. Rowe, Martha C. Rowe, Wm. L. Ramsaur, Caroline L. Ramsaur, Adolphus Shuford, Abel A. Shuford, Abel Whitener, Eliza Whitener, John Fry, Emaline D. Fry, Susan Whitener, Henry Fry, Isaiah Ingold, Wm. P. Reinhardt, Mary L. Reinhardt and Lovinia Killian.

After the list of members the following entry is made: "After the foregoing list was completed, the members proceeded to organize a congregation by electing the following officers: Elders, H. W. Link and Peter L. Rowe; Deacons, A. A. Shuford and Amidus C. Link, who were immediately ordained and installed. The election by request was conducted by E. P. Coulter."

The congregation worshiped in the academy building until the year 1872, when H. W. Roninson gave a

lot of 100 feet front adjoining the academy lot for a Reformed Church, and a subscription list was started to raise money to build a church. A. L. Shuford, H. W. Link and W. P. Reinhardt were appointed a building committee. The corner-stone was laid, at which service Rev. G. W. Welker preached the sermon, Rev. J. C. Clapp delivered the address and Rev. Jeremiah Ingold, pastor, conducted the liturgical services. Funds were scarce and the congregation was unwilling to assume the expense of a cupola and H. W. Link and W. P. Reinhardt personally assumed the cost and the cupola was built. The house was a wooden structure and was finished, except painting, in the spring of the year 1874.

In 1877 J. F. Murrill was elected Secretary of the Consistory and wrote the following relating to the congregation: "The town of Hickory is comparatively new and the church, recently organized under the pastoral care of Rev. Jeremiah Ingold on missionary grounds, became a part of the Grace Charge. The congregation though weak both in a numerical and pecuniary way, by the encouragement of small contributions from distant friends and their own unfaltering efforts, succeeded in building a house of worship, the second in the town."

Rev. Jeremiah Ingold resigned the charge in 1874 and Rev. J. H. Shuford, then a student at Ursinus College, was called. Rev. Mr. Shuford remained pastor for two years. A convention of the Joint Consistories of the Grace and Catawba Charges was held in the Reformed Church of Newton on Good

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Friday, 1876, when a proposition to petition Classis to divide the ten congregations of the two charges into three charges was rejected and an informal arrangement was made with Revs. Clapp and Foil to supply the entire ten congregations. This arrangement continued for one year and on Good Friday, 1877, Rev. J. A. Foil was called to the pastorate of Grace Charge. Dr. Foil preached for this charge for one year, and Classis at the annual meeting in 1878 rearranged the churches in this part of the Classis so that Corinth was made a separate charge and a call for the services of Rev. Jeremiah Ingold was confirmed. His time of service began June 1, 1878.

The history of the Corinth congregation has been one of frequent changes in pastorates and rearrangement of charges. The following ministers have served the congregation, either as pastor or supply: Jeremiah Ingold, D.D., 1860-1874; J. H. Shuford, 1874-1876; J. C. Clapp and J. A. Foil (supply), 1876; J. A. Foil, 1877; J. Ingold, 1878-1881; A. S. Vaughn, 1881-1883; A. P. Horn, 1883-1884; G. D. Gurley (supply), 1884-1885; Lewis Reiter, 1885-1890; Joseph L. Murphy became pastor of the charge November, 1890, and is still in charge of the work at this writing.

The following persons have held the office of Elder: H. W. Link, Peter Rowe, W. P. Reinhardt, J. F. Murrill, F. D. Ingold, J. W. Robinson, J. M. Shuford, J. L. Ingold, L. R. Whitener, C. C. Bost, J. C. Fry and G. H. Geitner. The Deacons have been as follows: A. A. Shuford, A. C. Link, J. C. Fry, C. C. Bost, M. M. Bost, J. F. Abernethy and S. L. Whitener. J. F. Murrill



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was elected Secretary of the Consistory and held the office continuously until November 26, 1888. C. C. Bost was elected his successor and holds the place at the present time.

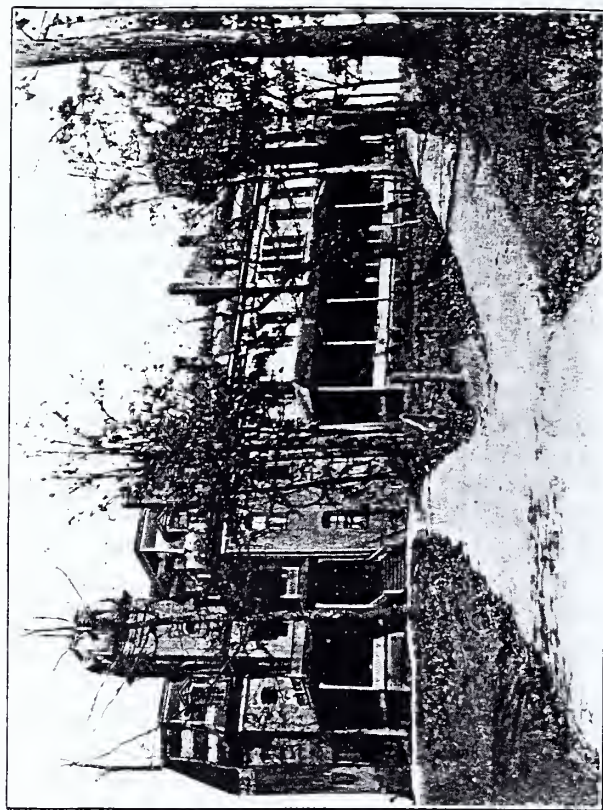
The first church building was burned on March 26, 1887. The congregation being left without a place of worship, the use of the Presbyterian Church was kindly tendered, which offer was accepted and service was held here until the present church building was completed in the year 1887. The dedication services were not held for some reason until June 29, 1890. The sermon was preached by the Rev. P. M. Trexler, D.D., and the dedication conducted by the Rev. Lewis Reiter, pastor. Revs. C. B. Heller, Paul Barringer, J. Ingold, J. A. Foil and J. L. Murphy were present and took part in the services.

The congregation has taken much interest in education and especially the education of the girls of the church. At a meeting of the Consistory held in the home of Mrs. Livinia Wilfong April 24, 1880, she stated that she had the promise from Mr. and Mrs. H. W. Robinson of a part of the "Old Hickory Tavern Lot" as a donation for a new church. This was accepted and a motion carried that a new church be built and that the present church be converted into a school building for girls. It was also moved that a competent lady teacher be employed to co-operate with the Messrs. Blair and Ivey, who were then conducting a mixed school in part of the church building. This was the beginning of Claremont College, for on the 10th day of July, 1880, the Consistory met at the

home of Mr. A. L. Shuford for the purpose of considering a proposition from Rev. A. S. Vaughn to return to North Carolina and build up a female school of high grade in the town of Hickory. At a meeting of the Consistory held in August of the same year Rev. Mr. Vaughn appeared before the Consistory and spoke freely and fully in favor of the enterprise, and his desire to spend the remainder of his days in the cause of Christ and female education. At this meeting a committee of arrangements made a report. This committee consisted of the following persons: J. F. Murrill, A. L. Shuford, A. A. Shuford, A. C. Link, Rev. J. Ingold, W. P. Reinhardt, M. L. McCorkle, S. T. Wilfong and J. W. Robinson. Six others making fifteen in all were to be chosen from other denominations as provided in the charter. We note the fact that the conception of the school was in the Consistory, that it was the Consistory that invited Rev. Mr. Vaughn to North Carolina, that the plan of arrangement was reported to the Consistory and that three-fifths of the Trustees must be members of the Reformed Church. This is important as it shows the relation of the school to the church. It is safe to say that Claremont College owes its existence to Corinth congregation. The Consistory has continued to fill vacancies in the Board of Trustees as such vacancies have occurred from time to time.

In the spring of 1901 this congregation began mission work at the Brookford Mills, a cotton mill community two miles from the town of Hickory. A nice chapel was built and the first service was held in





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it on May 12, 1901, but on the 16th the building was struck by lightning and burned. The house was rebuilt and dedicated on the 3d of November, 1901, Rev. J. C. Clapp, D.D., preaching the sermon. The entire cost of the two buildings was borne by the Corinth congregation and the building belongs to this congregation. The building committee was A. A. Shuford, L. R. Whitener, S. L. Whitener, G. H. Geitner, J. F. Abernethy and Rev. J. L. Murphy. The work is under the care of the pastor of Hickory Church. Recently a congregation (March 5, 1905,) has been organized at Brookford and has now about twenty-two members.

The membership of Corinth congregation is of a very substantial class of citizens. They are prominent in matters of Church and State. A. A. Shuford has held the office of Deacon for thirty-six years and is still faithful in the discharge of his duties. Rev. W. W. Rowe, the pastor of the East Rowan Charge, was reared in this congregation, and Dr. Paul Ingold Murrill of London still holds his membership at this place. The congregation has been prosperous during the last few years and has a membership of two hundred and four. The congregation has outgrown the present building and will soon consider the erection of a new church.

### 13. *Mt. Bethel Reformed Church, Blowing Rock.*

As early as 1882 and 1883 several families of Reformed people moved from Rowan County and elsewhere to the mountains of Watauga County and located in the vicinity of Blowing Rock. This section has



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since become a famous resort, visited annually by hundreds of people. Rev. John Ingle visited this settlement in December, 1882, and while there he preached at the residence of Mr. Jacob Kluttz. In April of the following year Mr. Ingle moved his family to Blowing Rock and made the place his permanent home. He at once began to hold services in a school-house at the location of the present village and organized a Sunday School. At the meeting of Classis in 1884 the Rev. Mr. Ingle called the attention of Classis to this mountain section as a desirable mission field. He was authorized to organize a congregation to be called the "Watauga Mission." At the same time he was instructed to secure the assistance of one of the nearest ministers. The church was organized the fourth Sunday in July, 1886, by Revs. J. C. Clapp and John Ingle in a building called the "Estes school-house." The officers were Jacob Kluttz and George Thomason, Elders, and S. E. Bollinger and D. F. Trexler, Deacons. The following names were enrolled: James Holshouser, Mrs. Eliza Jane Holshouser, Mrs. Sallie Holshouser, Jacob Kluttz, Mrs. Mary L. Lentz, Crawford A. L. Holshouser, David F. Trexler, Mrs. Mary Trexler, W. C. Lentz, Mrs. S. R. Lentz, Mrs. Mary A. Ingle, Thornton Ingle, Minnie E. Kluttz, George Thomason, S. L. Bollinger and Mrs. Martha J. Bollinger. The church was dedicated the first Sunday in November, 1894. The sermon was preached by Rev. J. L. Murphy.

This congregation has been irregularly supplied from year to year by the following ministers: Revs.

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John Ingle, J. C. Clapp, Lewis Reiter, P. M. Trexler, J. L. Murphy, J. A. Foil, H. E. Sechler and possibly others. Since October, 1903, it has had the regular pastoral care of Rev. W. H. McNairy, the missionary at Lenoir, who goes to Blowing Rock once each month.

### 14. *Memorial Reformed Church, Maiden.*

One of the young and influential congregations of Classis is the Memorial Reformed Church at Maiden. The town of Maiden is a monument to the enterprise and business tact of Franklin Carpenter and his sons, L. A. and D. M. Carpenter, who laid out the town and embarked in the cotton mill industry, beginning work on the first mill in 1881, which turned its first spindle in April, 1883.

At that time there were only six residence houses within the corporate limits of the town, with but twenty-five or thirty inhabitants.

The building in which the first services were held was an old store building belonging to Franklin Carpenter, Sons & Co., and stood at the corner where Newton Street intersects Main Street. Rev. J. L. Murphy, D.D., has the honor of delivering the first sermon ever preached in Maiden, though Rev. J. C. Clapp, D.D., of Newton, and Elder Murrill of Hickory had made several temperance speeches previously. After this store building was removed services were held in the public school building.

On Sunday, September 19, 1886, Rev. J. L. Murphy, pastor of the Lincoln Charge, assisted by Rev. J. C. Clapp, D.D., began a series of meetings which contin-

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ued until Thursday night, September 23d, when a congregation of 29 was organized, 12 of whom were received by confirmation and 17 by certificate from St. Matthew's.

This new Reformed organization being the only church in the village and the Reformed pastor having the field all to himself, the growth from the beginning was remarkable, so that at the close of Rev. Murphy's pastorate in 1890 the membership was 112. The character of the membership of necessity made the permanency of the congregation a little uncertain. The factory element soon moved away; others came in, and other denominations built churches, and these denominations being more in harmony with the former church life of these people, the factory people naturally drifted into these churches, so that by 1906 the number was only 119, notwithstanding the fact that 43 members were received during the short pastorate of Rev. C. B. Heller.

The church building was erected in memory of Perry Albert Carpenter, the junior member of the firm of Franklin Carpenter, Sons & Co., who died July 9, 1886. He was a most exemplary young man, industrious, pious, consecrated. He loved his church and was anxious to do some special work for her. To his memory the Carpenters decided to erect a substantial brick church building; hence the name, "Memorial Church." The building was begun July 25, 1887, and the first service held in it April 8, 1888. The first Communion was held May 13, 1888. The church was dedicated September 16, 1888, the sermon

being preached by Rev. G. W. Welker, D.D., from Haggai 2: 7: "I will fill this house with glory."

For the building of the church, D. M. Carpenter furnished the brick; P. J. Kluttz, M.D., paid for hauling the brick; L. A. Carpenter paid for putting up the walls; J. P. Rabb gave twenty-five dollars. The remainder of the expense, amounting to about six hundred dollars, was contributed by Franklin Carpenter. The contractor was Salathiel Bolick. The new congregation was constituted a part of the Lincoln Charge, and a parsonage was built and completed a short time previous to the erection of the church. The ground connected with the church and parsonage consists of two acres, towards the cost of which, including parsonage, Franklin Carpenter paid one thousand dollars. Each of the four congregations constituting the charge, Memorial, Matthew's, Salem and Daniel's, holds one-fourth interest in the parsonage and land. The pastors have been those mentioned in connection with Matthew's Church beginning with Rev. J. L. Murphy.

North Carolina Classis met in this church in 1890. Rev. P. M. Trexler, D.D., President.

The family names now appearing on the church roll at Maiden are as follows: Carpenter, Boyd, Holsouser, Lattimore, Bolick, Setzer, Maginnis, Cook, Taylor, Ramsaur, Deal (Diehl), Finger, Kluttz, Gall, Williams, Correll, Costner, Ikerd, Starr, Beard, Allgood, Sigmon, Whitener (Weidner), Harris, Foil, Rogers, Bumgarner (Baumgartner), Hartsoe and Josey.

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### 15. *Trinity Reformed Church, Conover.*

This congregation was organized by Rev. J. C. Clapp, D.D., August 20, 1892. Most of the members were transferred from St. John's Reformed Church. They built a neat and substantial brick church almost wholly without outside help, after having contributed their share to the large union church at St. John's.

The congregation has been served by Revs. Dr. J. C. Clapp from its organization until about 1893; H. A. M. Holshouser, from 1894 to 1897; Rev. Riedesel, from 1898 to 1900; Henry Sechler from August 1, 1901, to August 1, 1902; Samuel W. Beck from October 1, 1902, to May, 1905; Milton Whitener since September 1, 1906, when the Catawba Charge gave St. Paul's congregation to the new South Fork Charge, and was enrolled as a mission under the Board of Home Missions.

### 16. *Zion's Reformed Church, Lenoir.*

In the year 1893 Mr. J. P. Rabb moved his family from Maiden, Catawba County, to Lenoir, Caldwell County. In the same year Mr. C. H. A. Rupp, a member of a Reformed Church in Lehigh County, Pennsylvania, located in Lenoir and entered into business. A little later G. R. Boyd, J. F. Bost and J. J. Gall, all members of the Reformed Church, took up their residence in Lenoir. Their love for the church of their fathers would not allow them to enter another denomination. But they also saw that it was an auspicious time for the Reformed Church to establish a mission in Lenoir. Rev. J. L. Murphy visited them November 30, 1896, and preached for them. The following



spring they asked Classis to provide preaching for them at least once a month. The Rev. Mr. Murphy was instructed to take into his care the interest of the Reformed people at Lenoir and organize a congregation if it seemed advisable. He was also to have the assistance of the ministers teaching in Catawba College. Services were held regularly in Mary's Chapel about a mile and a half out of town. May 8, 1898, a congregation was organized by Rev. P. M. Trexler, D.D., with the following members: J. P. Rabb, Mrs. S. A. Rabb, I. G. Rabb, J. P. Rabb, Jr., George F. Thomason, Mrs. George F. Thomason, G. R. Boyd, C. H. A. Rupp and John F. Bost. J. P. Rabb and George F. Thomason were elected Elders, and C. H. A. Rupp and G. R. Boyd, Deacons. At the meeting of Classis soon afterwards the interest of the new congregation was committed to Rev. Dr. Trexler.

A congregational meeting was held January 8, 1902, when it was decided to build a church in town. A lot was purchased on College Avenue. Rev. J. C. Clapp, D.D., held the first service in the new church May 10, 1903. The house of worship is a neat frame building costing a little over sixteen hundred dollars, and was dedicated August 9, 1903, the sermon being preached by Rev. J. C. Clapp, D.D. Rev. J. L. Murphy, D.D., conducted the service of dedication. The ministers already named served the congregation from the first of its history until October, 1903, when it was enrolled by the Board of Missions. Rev. W. H. McNairy was commissioned as pastor, and this relation continues to the present time.











